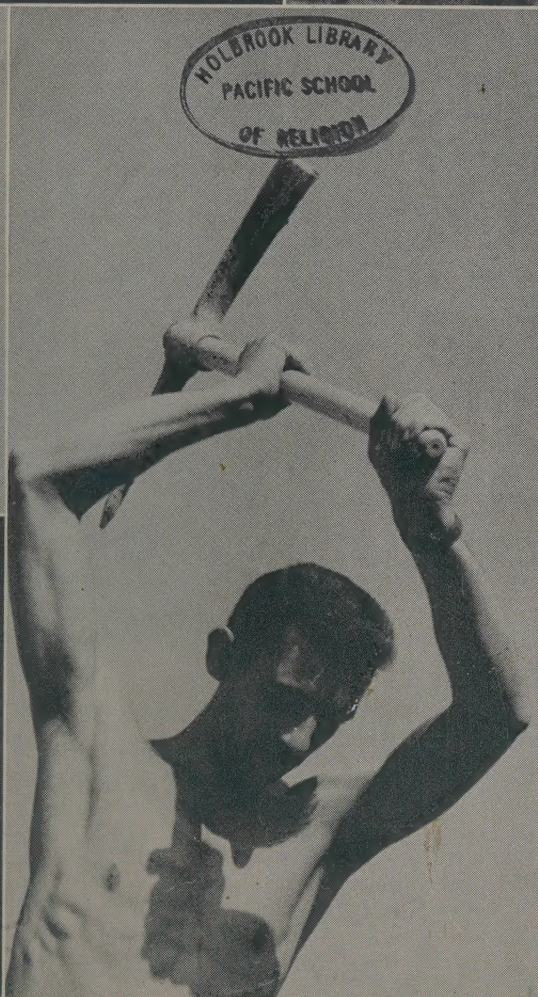


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A FEATURE SECTION

June 1961

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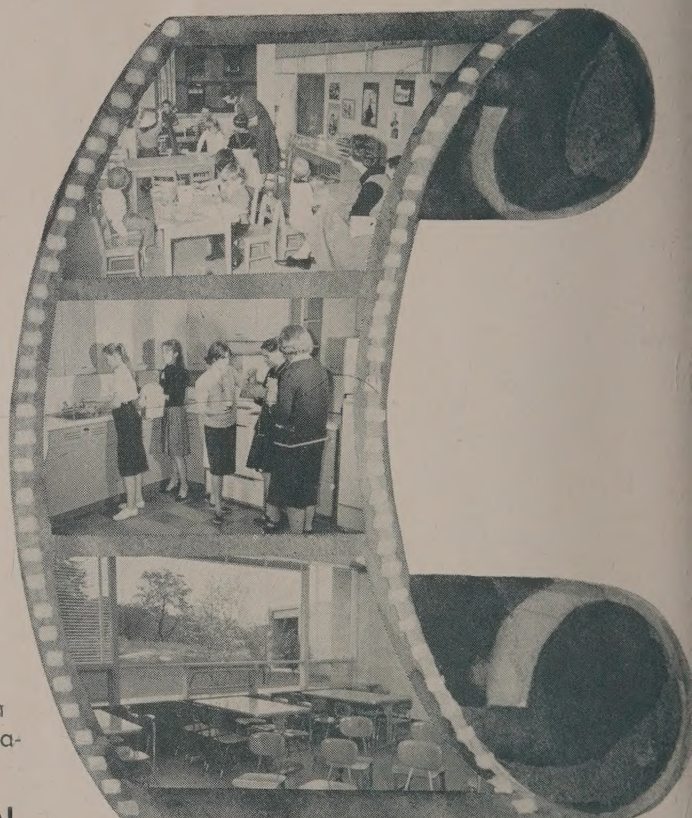
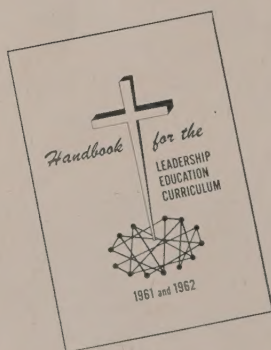
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Editorials

THE FEATURE SECTION in this issue on voluntary service under church auspices mentions many opportunities open to young people, both abroad and in North America. Not described specifically is one of the more fascinating types of short-term service: work with the Migrant Ministry. This unit of the Division of Home Missions, National Council of Churches, is interdenominational in a very special sense; it is the only national church-sponsored agency working with migratory farm labor.

This program of service to the thousands of people who "follow the crops" began in an experimental way with three child-care centers in 1920. In 1960 there were 500 employed workers and 8,000 volunteers conducting social and religious programs for migrants of all ages in 34 states. Of the 500 employed workers about 450 were seasonal workers—those who worked during the summer vacation period under the supervision of full-time staff members. Many of these seasonal workers were college students. Others were seminary and training school students—young men and women training for church vocations. Some were young people who had not yet entered on their full-time professional or business careers. Probably all of them wished to "work for the church" in some significant way. The "subsistence basis" on which they were paid did not attract those who wished primarily to make money during the vacation period. The young men and women who volunteered for this type of work could probably have selected nothing else that would have given them so much experience in meeting urgent human needs on a person-to-person basis.

These seasonal workers are frequently recruited by the Migrant Ministry staff member working in the area, but anyone interested can apply to the local or state council of churches, which works in a close partnership with the Department of Migrant Work of the Division of Home Missions, National Council of Churches. After a period of training the workers employed go out to a migrant camp. One of their first responsibilities will be to enlist volunteers from the nearby town or city

Voluntary service with migrant farm laborers

to help. Most of the program will be carried on out of doors or in makeshift buildings.

There is nothing monotonous about what the workers and his volunteer helpers will do. They may conduct vacation church schools, hold preaching services, and teach Bible classes, providing religious opportunities greatly appreciated by people who went to church "back home" but have no chance while traveling to belong to a local church, and bringing a new hope to migrants who have never known the Protestant faith. They may teach both adult migrants and their children how to read, probably starting with road maps and traffic signs. They may assist in starting English classes for people who cannot speak this language. They will probably serve on the staff of day-care centers for children whose parents are working in the fields, and, among other things, teach the children elementary rules of hygiene. Most likely they will institute recreation programs for both young and old. They may refer people with special needs to welfare workers or to doctors and nurses in the adjoining community. In cooperation with local migrant committees they will help interpret the plight of the migrants to citizens in the community and will encourage local churches to integrate migrant workers in church life.

Experience of this kind is richly rewarding, and some of those who take up migrant work on a short-time basis go on to full-time work in the same field.

In our "regular churches" many vacation church schools take up offerings for migrant work. The national office of the Migrant Ministry says that the most helpful donation is money to help pay for the work of the short-term voluntary workers. When the children ask, "What can we do for the migrant children?" a good answer is, "Make it possible for them to have a vacation church school too, like the one you are having." If enough dollars are sent to the state or national migrant ministry, workers can go out to bring friendship, intellectual stimulation, practical aid, and spiritual comfort to the most hard-pressed and neediest group in American society.

Lillian Williams

Forgive our electronic errors—and help us to correct them

WITHIN the past few years automation has spread from industry to banking and to booking and billing processes in general. It is now in use by nearly every periodical with a sizeable mailing list, including the *International Journal of Religious Education*. Recently we changed the handling of our subscription lists to a new system, using electronic equipment. Our hope is to give better, faster service to our subscribers and hold down the cost. There is reason to expect a great deal of accuracy in handling subscriptions with this new system.

However, this equipment handles only the information fed into it. In any system there is room for human error.

There were some mistakes made in the change-over which have caused inconvenience to a small proportion of our subscribers. For this we are sorry. If your mailing address is not correct on the label, or you did not receive the right number of *Journals* this month, please let us know, and we will correct the error promptly.

Another way to help us deliver a church's club order is to have the copies sent to an unnamed person at the church, such as the "church school superintendent," "the pastor," and *not to the minister by name*. This is because the post office will not deliver the *Journals* to the church if they are addressed to the minister by name and he has moved away.

James R. Lusk

Coming in July: A feature section reporting the White House Conference on Aging

he heavens are telling the glory of
God;
and the firmament proclaims his
handiwork.
Day to day pours forth speech,
and night to night declares knowl-
edge.
There is no speech, nor are there
words;
their voice is not heard;
yet their voice goes out through all
the earth,
and their words to the end of the
world. (Psalm 19)

What the heavens are telling

by Gladys QUIST

THE WORDS of the psalmist must echo in our ears today as we scan the summer skies searching for new missiles in orbit, or listen to the sound of mechanized armies marching across the earth. A newspaper headline today reads, "100 Turbojets Ordered by U.S. for World-Wide Troop Airlifts." The article goes on to say that this action "points the way to a new era" for man's travel. Can the heavens today be only a symbol of man's desire to conquer and control the universe? Can they no longer tell forth the glory of our God? The God who is Creator of the universe, and Redeeming Lord of all history?

In 1887 Sir Francis Husbandman, an English officer in service in India, crossed one of the largest deserts in the world as he journeyed for seven months through Mongolia in pursuit of his military duties. This journey brought him experiences which he recounts in his book, *The Heart of Nature*. The desert skies so spoke to him that for the remainder of his life he continued to study the stars and their meaning for life. He told of the immensity and magnitude of the skies and their effect upon him. Then he said: "But it was not the mere magnitude of this world that impressed me. What stirred me was the Presence, subtly felt, of some mighty all-pervading Influence which ordered the courses of the heavenly hosts and permeated every particle . . . the presence of some Power upholding, sustaining, and directing the whole is deeply impressed upon us . . . the frets and pains of ordinary life are stilled. Deep peace and satisfaction fills our souls."

It is not strange that Husbandman's experience with nature should lead him to communion with the presence of the "sustaining Power." Through the centuries man has been aware of the importance of the natural setting in which he lives. Primitive man began by getting acquainted with the ways of water, fire, storm, sunlight, moonlight. He was curious and watchful of the physical phenomena around about him. He responded with

Associate Executive Director,
Department of Children's Work,
National Council of Churches

feeling—fear of the storm and darkness, exultation at the sight of sunrise, joy at the warmth of sunshine, and the beauty of flower and tree. All of nature was important to him, full of possibilities for good and evil. His search to know about the world, about the processes of life and growth, about how it began and why things happened as they did, had a religious dimension. By his very nature as a part of the master plan he responded to creation and creation's God. Primitive man did not know a personal relation to the God of creation and redemption, but even in his unawareness, he was attuned to the symphony of nature, to the music of the universe, which began when "In the beginning God created the heavens and the earth."

Modern man, even the man of faith in God as Creator and Sustainer, finds himself separated from the world of nature. Scientific explanations, expansion of the horizons beyond the stars, intellectual arrogance, a domineering attitude toward nature, and the complexities of modern living confuse him, causing him to forget that he is himself a part of total creation.

Today's man, like primitive man, still seeks to discover nature's laws, her order, and the relation between plant, animal, and man; to become aware of her color, harmony, tragedy, and design; to know the source of life; and to control and converse with the universe that he may live intelligently and well. He responds to this universe, however, in differing ways. He may approach her as spectator and arrogant manipulator, as though he were separate from her, wishing only to control for his own purposes. Or he may, in his search, approach her with reverence, ready to learn, aware that he is a part of this created world, and eager to restore

the divine peace and harmony which once reigned between nature and man.

It is the second man who can come to know and marvel at the mysteries of God's loving and caring for his created world. He can then say with the psalmist, whose university was the spacious sky and the desolate hills: "When I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established; what is man that thou art mindful of him, and the son of man that thou dost care for him?"

It is this person for whom all creation bears witness to God the Creator. The manifold phenomena of nature, harmony and tragedy, can combine to hint to him, be he scientist or simple seeker, of the mind and thought of the Creator. Recently a scientist at work on the Polaris missile said, "This work has brought me to belief in the Creator God. One cannot work closely with the minute miracles of nature and not come to know the greatness, the force, and the majesty of the master planner."

When one has ears to hear and eyes to see—faith to receive—one becomes aware of the never-ending music told by the heavens and set forth by the firmament. In the unspeakable beauty of the skies at dawn, in the darkness of the night lit by throbbing stars, in the fury of the storm, in the flight of hummingbird, in the interdependence of all the universe, one comes to know the creating, sustaining, loving action of God as nature reflects the presence of his design. How insignificant are the facts one sees in nature until one absorbs and translates them and their value appears! To Sir Francis Husbandman the stars of the Gobi Desert were not mere facts to be noted, then forgotten. It was not what he saw, but what these heavens symbolized for him that mattered and that brought for him more abundant life.

The Church's "peace corps"

by C. Frederick STOERKER

Director of Ecumenical Voluntary Service
and Associate Secretary of the National Student Christian Federation,
Division of Christian Education, National Council of Churches



WCC Photo

SELDOM HAVE SO MANY forces in this country been brought to focus on a single program with the electrifying speed attendant to the development of the government-sponsored Peace Corps. Seldom have so many responded when so little information was actually available. Why? Because the Peace Corps promises to open doors for direct action in meeting genuine need.

Many of us in the churches already feel that we are a part of the program and trust its life will justify the high hopes with which it begins. In turn, those directly responsible for the development of the Peace Corps have the highest regard for the contributions already made by programs such as those of the churches, and are carefully studying these programs as their own plans develop.

It was, therefore, a bit disconcerting to find on my desk a note from a friend, asking a single blunt question: "Why isn't the work of Ecumenical Voluntary Service,* and that of the

other service agencies of the churches, better known?" There are many answers, including the diversity of the program and a lack of interest in headline-seeking on the part of its leaders. Moreover, the work of the churches is spread thinly over vast areas, and the usual limit of four Americans to a single international camp, in a single country, does not encourage a wide coverage by agencies of mass communications. However, even in church publications I cannot remember seeing an article presenting a "broad sweep" of the churches' voluntary service activities. The paragraphs which follow touch only on certain international aspects, and so are again limited, but perhaps the picture will come into better focus through these broad "brush strokes."

It began with short-term projects

Before the World Council of Churches came into existence, the first full-fledged voluntary service program of its Youth Department had already been launched. The first ecumenical work camp was held in 1947, organized by the Rev. Joseph Howell, an American on the staff of the Congregational Christian Service

Committee serving in France. Incorporated by the Youth Department, ecumenical work camps waited until 1949 to jump halfway around the world with the first camp held in Japan. As needs which short-term unskilled groups of youth could meet were recognized by the churches, and as indigenous national groups were willing and able to accept sponsorship, the ecumenical work camp program of the World Council of Churches grew. This summer there will be 56 camps in 45 countries, which approximately 1100 young people will serve. Twelve countries in Asia, seven in Africa, four in Latin America, as well as many European countries, Canada, and the United States, will be among the hosts of groups expressing this concern of the churches.

Ecumenical work camps were begun to meet physical needs of areas devastated by World War II. They still meet physical needs: a road, an elementary school, a chapel for an isolated congregation, a small hospital. Perhaps in Malagasy, Kenya, Indonesia, or Thailand. Perhaps in Finland, Chile, or the United States. Gradually, more projects with a focus on work with people rather than on construction have found their place

*The office of Ecumenical Voluntary Service is the administrative office for the United States of the Ecumenical Work Camp and Youth Service Program of the Youth Department of the World Council of Churches.

the program. This has been true particularly in urban inner-city areas. But in fact, every project has been person-to-person project. This has been inevitable. If these young people have given anything important—and there is ample testimony that they have—the most important thing they have shared is themselves. The money they spent for travel to and from any one of a hundred project locations had instead been contributed for the hiring of local labor, there would have been a balance left over. But while the bricks would have been laid the job would not have been done. For along with the work they, by their presence and in the hundred and one ways that living together allows, showed their concern, that *they cared*.

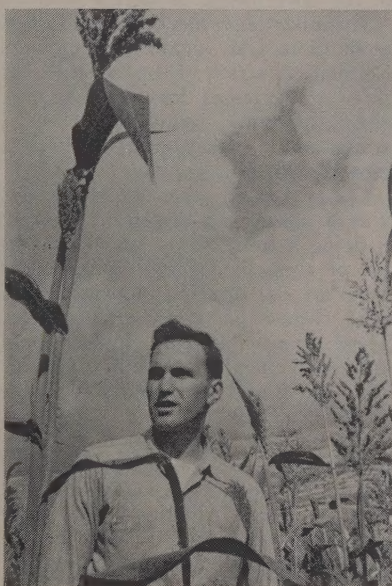
The work camps were the Church

They were the Church caring. They were you and me, our local churches, our denominations, and the World Council of Churches, caring enough to make their presence possible.

They were the Church witnessing, occasionally by the spoken word, but continuously in those practical ways universally understood. People from the Orient and the Occident, black, white, yellow, free church, Anglican, Orthodox, had gathered together in the name of the Church to serve. They were building an addition to a leper clinic in a Hindu area, a center for the YWCA in Rhodesia, a day-care center for children of working mothers in Hong Kong, a chapel in Austria. They were cleaning apartments for the aged in St. Louis, worshipping as an interracial group in nonintegrated congregations. The knowledge of their evening worship spread through a quiet village as they sang their evening hymn.

And because they gathered to serve, much happened to these young people. Some particular spot on the globe will forever be a part of them. Some particular group of people and their needs will forever enlarge their understanding of all people. The Church will never again be "the building on the corner of Third and Main." The experience of the oneness of Christians in Christ, as something much stronger than external divisions, comes to many.

The Coordination Committee for International Voluntary Work Camps lists approximately 175 organizations active in this short-term approach to international service. *Invest Your Summer*, a catalog of such service opportunities, contains listings from 61 organizations in this country. In



Ecumenical work campers helped to lay the pipes bringing water 4,000 feet from a mountain spring to Cephalonia, one of the Ionian Islands ravaged by earthquake.

"The Greek Team" helped war-torn villages of Northern Greece renew the fertility of their fields, new water supplies, and, through CROP, acquire livestock.

"The Italian Team" works among the people of poverty-stricken Falerna, helping them with new methods of farming, home improvement, household skills, and recreation for both youngsters and adults.

World Council of Churches Photos



addition to Ecumenical Voluntary Service, the programs of the American Friends Service Committee, Brethren Service Committee, and Mennonite Service Committee are very well known and have widely scattered opportunities. Since 1958, Operation—Crossroads Africa, with interfaith backing, has spotlighted this type of summer service program directed toward that surging continent. Many groups are doing outstanding work. While most denominations sponsor work of this kind, it would be misleading not to make it clear that an exceedingly large part of this kind of work is done through secular groups, national or international in character.

Long-term service develops

While such short-term projects of several weeks' duration have endless continuing opportunities, they are clearly unable to meet many types of long-term service needs. It was only gradually that the churches began to think of voluntary service and of "maintenance salary opportunities" to meet these needs. The beginnings are too much a part of the present to be carefully sorted out and evaluated, but brief descriptions should serve to suggest what has happened and is happening.

One major breakthrough came as the result of the uprising in Hungary. Help was needed in the refugee camps. How could the churches demonstrate their Christian concern to meet this acute human need? Voluntary service was a clear answer. Literally scores of persons from a dozen or more countries volunteered to help. In the beginning, some served only a month, while others served for a longer period. As the number of refugees diminished and as the task became not only to meet the obvious life essentials but to train young people for jobs, retrain some persons a bit older, and care for those still older, the job demands became different. A good command of language became increasingly important, a longer term of service a necessity. Specific skills came more and more to the fore as essential.

With variations, this is the story of every major disaster situation, whether in Europe, Japan, Chile, or Morocco. After the initial period of general relief need, more and more of the load for a continuing program must go to professionals and to those volunteers who have specific skills and can give longer periods for service.

"The Greek Team," whose history extends back into the forties, meets

an altogether different need and therefore follows a different approach. Rural life in northern Greece has for centuries been a "hand to mouth" existence. The occupation of World War II was followed by guerilla civil war, with the result that much of northern Greece was completely shattered. Stock was depleted. The low fertility rate of fields was even further reduced. Ancient water systems, though inadequate at best, were destroyed.

A small international team was sent to help develop village agriculture. Clearly, such a team must be able to speak the language of the people. It must have the agricultural know-how to be helpful. It must be long-term enough to gain the confidence of the people. It must have the contacts to help draw in other resources available, whether from the Heifer Project or the government of Greece.

A similar team has been established in southern Italy, again by the World Council. A survey of the world would show such teams spotted over the globe, sponsored by various church-related and secular groups. It is a growing pattern.

C.I.M.A.D.E., the social service arm of the French Protestant Church, is doing a tremendous job in a number of areas in Algeria. Some of its program is directed toward rural need, other parts to urban areas. These teams also are international and ecumenical; the team members are skilled and available for longer terms of service.

So far, we have not even mentioned one of the great forward thrusts of much of Asia, Africa, and parts of Latin America. The term used is Community Development. In these areas, designated in World Council studies as "Areas of Rapid Social Change," the effort is made to move forward simultaneously on all fronts: literacy, education, public health, small industry, diet, social organization, local government. Much of this is carried on by government. Through the Division of Interchurch Aid and Service to Refugees (known in the United States as Church World Service), plans for work of this broad scope are under way in a number of places. What this may mean for voluntary service is not yet entirely clear. That it will call for skilled service for two- or three-year terms is apparent.

The phrase "short-term missionary" will immediately suggest the program of many of the boards of missions of the churches. To meet needs, particularly in education, agriculture, and medicine, and to take advantage of the willing service of

individuals not ready to accept lifetime work in missions as their vocation, boards have used in fairly substantial number young persons whose skills have matched the specific requirements of an area of work. The term has usually been for three years. This has not been unpaid employment, but few if any of the applicants would have accepted these positions for financial reasons.

"Fraternal workers" fall into a separate category. Usually not unskilled but experienced as well, they have been put at the service of an independent church or church agency desiring their help. Their salary is paid by their own church, but they are under the direction of a church in that part of the world in which they are serving.

Growing out of the student conferences at Athens, Ohio, at Strasbourg, France, and from the European Ecumenical Youth Assembly in Lausanne, Switzerland, is the concept of the "frontier internship" only now in the blueprint stage. Designed to offer special opportunities in the mission of the church, the program as it develops will accept carefully prepared and well-qualified young people to spend two years at maintenance but without salary at points of special need and challenge.

This is part of the church's mission

Even this tremendous spread does not include many programs carried on in this area by individual denominations. There is clear indication of the mushrooming growth of the church's voluntary service. The major international bodies are planning a week-long consultation to look carefully at trends and to try to establish channels for the continuing burgeoning response. Steps are being taken to establish a single referral office for all voluntary service opportunities in the World Council of Churches. This will be most important in making information about programs widely scattered in administration more readily available to the person who wants to volunteer for services.

"Mission" is not a monopoly of a single institution but an integral characteristic of faith. Many of our finest young people will participate in the churches' voluntary service opportunities. Many others will find their involvement in "mission" leading them into service with other private agencies and soon in the Peace Corps. All deserve our firm support in these decisions, for each must serve where his own understanding of "mission" leads.



Young people give and receive

World Youth Projects unite youth
groups in many lands

by Umeko KAGAWA

World Youth Projects Secretary,
World Council of Churches and the
World Council of Christian Education

"Freedom 1960" came true in many new African states. Ecumenical work camps in Africa demonstrate the Church's concern for the young people's yearning for a better life, with human dignity.

WCC Photos

DURING a recent press interview in Toronto, a reporter asked me for examples that would explain the character and purpose of World Youth Projects. I told him about the youth group in Thailand that had received a substantial contribution from Christian young people in the United States to help them build a youth center in the northern part of Thailand. Two years ago this same Thai group decided to help the American Indian young people with a \$75 contribution for a scholarship to summer camp, another World Youth Project. The reporter was surprised and asked how a contribution of \$75 could be of help in such a rich country as the United States. His point seems very well taken when one considers the size and wealth of the United States and the size of the contributions going from this country to church work around the world. But in Thai money this \$75 would be the equivalent of \$750 or so in American money—a very large amount from a relatively poor group, and therefore a gift of special significance.

In the program of World Youth Projects we encourage young people to give, not because they are rich, but because they must share. Chris-

tians are required not only to receive, but also to give. Miss Sophie Patty of Indonesia wrote to Malaya last year with their first offering, "If we only look at ourselves we will not be able to do anything, never. But even in the most difficult situation have we learned that there are many blessings we can share. We have learned to feel rich, even when we are poor."

What kind of exchange?

World Youth Projects originated in the United States, but today, after ten years of history, it has grown into a world undertaking, and it is heartwarming to see how many European and Asian Christian young people participate. Its aim is to promote youth work among Christian churches throughout the world by having youth groups help each other without regard to differences in confession, liturgy, and church polity. They thus work together in the unity of Christ.

Although the exchange of money is important, World Youth Projects also encourages the exchange of ideas, of program plans, and of insights that will be helpful to others.

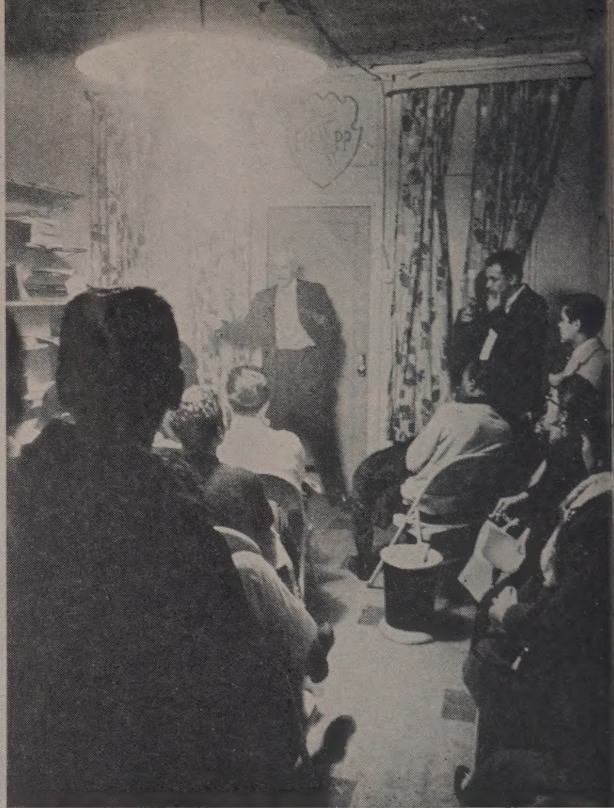
As Secretary for this program I made a visit last spring to the Hong

Kong Protestant Council and learned about its work. One of its main projects was helping narcotic addicts. In China the smoking of opium is considered a traditional pleasure and no onus is attached to this practice. Life in refugee-jammed Hong Kong today is very difficult. As a result of a low standard of living and crowded conditions many people are attracted to habit-forming narcotics, with the usual tragic results for themselves and their families. To ameliorate this problem, the Hong Kong Protestant Council bought a farm on one of the islands. When a man comes out of the narcotic prison hospital, the Council sends him to this farm. There he finds his wife, who has been waiting for him. They are given a couple of pigs, some chickens, and some land. The former addict is kept busy with farm life and work, and has little time to think about getting more narcotics.

The narcotics problem exists not only in Hong Kong, but also in many other parts of the world, including New York City. In that city the East Harlem Protestant Parish is working with juvenile narcotic addicts, with the aid of professional advice and assistance. They need money to run this program, and thus



A young man of Thailand works on a new Christian youth center built with the help of ecumenical work campers.



The Narcotics Committee of the East Harlem Protestant Parish in New York sponsors work with juvenile addicts.

are one of the groups requesting help in the World Youth Projects 1961 list. They have sent to our office a detailed report on their work with narcotic addicts. This report has been mailed to Hong Kong for such help as it may be able to give the Protestant Council there, and we have asked the Hong Kong group to send us information on their activities in helping narcotic addicts. If this exchange is successful, we will encourage other cities to join in. Thus World Youth Projects will help initiate a world-wide program in the fight against narcotics.

In Africa the youth groups in Nigeria and Cameroun very much need Christian literature in their native languages. West Pakistan is interested in this and is trying to help the African groups. However, they have little money, and their own youth secretary is supported by the Austrian Ecumenical Youth Council. This youth secretary, Mr. Chand, has prepared a small pamphlet describing the purpose and program of the World Youth Projects, one of which is help in developing literature for Africa. This has been published in Urdu, which is understood in Arabic countries, and copies were sent to Egypt, Lebanon, and Iran.

The exchange of leaders is another important part of World Youth Projects. The Filipino Christian youth

groups sent Miss Leonora Flores as a staff member for the first Youth Leadership Training Course in Nigeria. Through sharing in this course, the Filipino Christian youth feel they have reached another milestone in their life as an ecumenical group.

Along with the exchange of experience, literature, programs, money, and leaders, World Youth Projects encourages the exchange of intercessory prayers. This is a real core of the program.

Why are young people restless?

Young people present an ever-increasing influence in the affairs of the world today. This is due primarily to the large proportion of youth in the world population. Recently the Youth Department of the World Council of Churches put out a bulletin called "Youth and Social Change." In it there is a careful study of the distribution of youth around the world. In Europe and the United States boys and girls nineteen years and younger make up 33 to 40 percent of the total population, while in less developed continents such as Asia, Africa, and Latin America they are half the total population. The high proportion of the young in the poorer societies is a handicap in the struggle for economic and social development, since only the upper

segment of the under-twenty age group can produce more than it consumes. The people in the underdeveloped countries cannot build up surpluses and are in a position rather like that of peasants compelled by hunger to harvest their wheat every year before it has ripened.

Most of these young people do not enjoy an existence that can truly be described as youth. The majority of the girls aged fifteen to nineteen are already married, making homes and bearing children. The larger number of boys are at work on the land or in the shops, yet their income is so low that they cannot possibly have a decent standard of living.

This is a source of restlessness in the world today. The origins of violence and revolution throughout the world lie in the young people's yearning for a better life and for human dignity. The source of these troubles is not Communist agitation. Only when the local government and the church fail to help do the Communists step in, seize the situation, and enlarge it to one of violence and revolution. When this unrest becomes a popular movement of the people, no amount of machine guns or money will prevent it. Before long we will see these young people making complete political changes in areas where there is restlessness now.

We must help all these young

people around the world as much as we can with wider opportunities for employment and a better standard of living. Despite all the talk and the many drives for funds, aid of all kinds comes roughly to one-half of one percent of the world income. Most countries menaced by mounting population pressures face a losing battle unless there is a more rigorous mobilization of world resources to help them advance more rapidly. To help create a stronger public will on behalf of this cause should be one of the tasks of young people.

After thinking of youth in the un-

derdeveloped countries, we see that youth in the West can give much money and leadership. Although our youth groups may agree theoretically that they must help young people in other countries, and may contribute to the church budget, the youth groups in other countries do not know of this concern. This is the advantage of World Youth Projects, where specific youth groups in one country, as in Thailand, share with specific youth groups in another, as in the United States, so that their mutual concern is felt and seen. And money is by no means the most important

thing that can be shared. When we exchange with so-called young churches it must be with an understanding of their contribution in terms of the spirit. World Youth Projects is a partnership of giving and receiving among Christian youth, but the program is carried on primarily not so much for the sake of the groups themselves as for the glory of God. His spirit is reflected in the chain of reactions that spread all over the world from one tiny youth group to another, until all are linked together in a large circle of those who acknowledge Jesus as Redeemer and Leader.

Time out for adventure

1. The program of the United Church of Christ

THEY told me I was crazy for throwing away a year of my life." This is the comment of many persons who enter the one-year Voluntary Service Program of the United Church of Christ. Volunteers consistently report that their families, friends, and fellow churchmen do not understand why they want to give a year of service to the church without financial remuneration.

To understand their motivation, we have to go back to 1952 to the inception of the program. It began at a meeting of the National Council of the Youth Fellowship of the Evangelical and Reformed Church (now merged with the Congregational Christian Churches to form the United Church of Christ). Some of the members had spent the previous summer in caravans or in ecumenical work camps, and felt that their experiences in serving and witnessing were so meaningful that they wanted the church to establish similar opportunities on a long-range basis. Their suggestion, supported by the enthusiasm of many other youth, resulted in the one-year Voluntary Service Program which the denomination began in January, 1955.

Since the beginning date seventy-five persons have entered the program. Their ages range from seventeen to sixty-five. A number enter after graduating from high school; some come during their college years; a few come after completing college. Many young adults leave positions in

which they are successful to enter the program, while some older people enter after retirement.

The United Church of Christ offers two programs of one-year voluntary service. One is open to all persons above the age of eighteen; it consists of two months of training and ten months of work in an institution, agency, or church. The other program is for middle-aged and older adults, and includes one month of training and eleven months of service in a local church. This latter program was launched in 1959.

Work opportunities are challenging

Volunteers render service in places all over the United States and in a few other countries. The agencies are both church-related and state-operated.

In Mississippi, volunteers work in a gulfport city mission that is engaged in a ministry to shrimp fishermen through community service programs and a regular church life. The task of bringing reconciliation among lower, middle, and upper economic groups within the life of the church is difficult, as is reconciling racial groups in a community. In Missouri, the opportunity to work among the impoverished Ozark farmers through a church-centered agricultural experimental program is an exciting venture. In the large cities a variety of tasks is available in inner-city churches, church-oriented community cen-

by Carl A. BADE

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ters, and inner-city united parishes such as East Harlem Protestant Parish and Chicago West Side Parish.

Working in state- or county-sponsored agencies, volunteers find opportunities for service in mental hospitals, on American Indian reservations and in Indian schools, and among migrant workers. Overseas agencies such as Freundschaftsheim and Gossner Mission, both in Germany, and L'Accueil Fraternal in southern France give work to two-year volunteers. This work consists of housekeeping tasks, caretaking, dormitory supervising, and manual labor at the institution and sometimes in the community.

Services rendered by volunteers range from unskilled tasks to jobs requiring professional training. Some work as attendants or cooks in institutions; others do secretarial and office work. Many work as houseparents, relief houseparents, special tutors, and recreational coordinators in children's homes. The need for practical and registered nurses is great, and many serve in this capacity. Teachers and group workers are needed, especially in the American Indian and migrant work programs, and club workers and counselors in day camps and resident camps operated by inner-city missions.

Volunteers are given training

Persons interested in the Voluntary Service Program apply for one of the four training programs given at the Training Center, beginning in January, April, July, and October. The two-month training program is set up so that everything a volunteer engages in is a learning experience.

Trainees follow a busy schedule. Since personal devotions are essen-

tial for a strong Christian faith, half an hour each day is set aside for this purpose. Formal classwork consists of two two-hour classes, under the guidance of guest teachers. The classes come under two categories; though the categories never change, the emphasis in each category may change from one training unit to another. The first category is the Christian faith. Among the topics

are a survey of the major tenets of Christianity, evangelism, stewardship, worship, the mission of the church, and music in the church. The second category is application of the Christian faith to the experiences of daily life. There are classes on working with children, youth, and adults; communicating the Christian faith; recreation in the church; marriage and family life; and crafts.

Volunteers work at various tasks each day to maintain themselves and their community life. They help in the kitchen after each meal, do their own laundry and ironing, keep their rooms clean, and work around the Training Center and grounds for at least three hours each afternoon. The program also includes fellowship singing, free time, and vespers.

Week ends are a time for relaxation and informal education. The groups travel to nearby places of historical, cultural, and religious interest.

Midway through the training period the volunteers are given an opportunity to review the openings for placement and to choose three possibilities. Then each volunteer discusses the choices with the program staff; in the majority of cases, they settle on one of the three as the volunteer's place of service for the next ten months.

Volunteers pay for their travel to the Training Center and their clothing for the year. All other expenses are usually underwritten by the Program. A small stipend of \$7.50 is given each person once a month to cover the normal living incidentals.

Benefits are far-reaching

Though volunteers do not receive financial remuneration, they soon learn that anyone who gives himself receives much in return. Volunteers grow tremendously in experience, knowledge, and faith during their year of service. Many find a new vocational direction; many decide to take further education to prepare for a new vocation; and many continue in the jobs they held as volunteers. Some return to the work in which they were previously engaged. In every case, all move on from their year of service with a deeper faith and new meaning in their occupation.

Above: Volunteers in a children's home play a game with older boys and girls.

Left: A volunteer works as a secretary in an inner-city church tackling a program they cannot handle without help.

Pheifer Photography



even short-term summer projects sometimes influence the career decisions of the participants. A girl who has worked with children may decide she wants to teach.

B.V.S.

As one young lady put it: "I'm glad you sent me here to work with these children. Your heart just goes out to them and you really come to appreciate all the more what your home, family, and associates have meant to you."

Besides being a tremendous experience for the volunteer, this program affects the volunteer's local congregation in at least three ways. First, it offers every member an opportunity to serve in a special way if he desires. This is, as C. Frederick Stoerker put it in *Wet Paint*, "not a duty but the birthright of every Christian." Second, a volunteer goes from a congregation as its ambassador, nurtured and supported by it. Third, the volunteer's service in a particular place quickens the congregation's sensitiveness to that aspect of the work of the church, thus deepening its concern for other people.

The need for voluntary service is great. Church leaders can help to fill this need by keeping their people informed about opportunities for service.



2. The program of the Church of the Brethren

HOW CAN WE do something about the needs of the world rather than just talk about them? How can we work for peace and good will? Does the Christian faith have an alternative to the greed and secularism of a competitive society?

Brethren Volunteer Service seeks to provide answers to these questions. The primary purpose of this program is to meet human needs—physical, economic, educational, emotional, and spiritual—that would otherwise be neglected. It is a channel through which persons may give unselfish service to others and may demonstrate the belief that money and material gains are not the most important things in life. It gives witness to the historic peace position of the Church of the Brethren as persons work to build brotherhood among men.

Volunteers serve for a period of one or two years without salary. Re-

quirements are kept at a minimum since the program is open to the average as well as the unusually talented. Persons eligible are men and women nineteen years of age and older who are reasonably well physically and mentally, of good moral character, and willing to work without salary. There are no requirements of training or experience; no restrictions of race, religion, or nationality. A person's primary qualification is his willingness to be used wherever his services are needed and where his abilities enable him to do a satisfactory job.

Projects are selected on the basis of need, in harmony with the principles and purposes of the Christian church. Normally, a project is not approved if funds are available to hire personnel. In a few instances where money is available but personnel cannot be secured, volunteers fill the need but the salary goes to the Volunteer

by Ora I. HUSTON

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Service fund. A project generally is not accepted if there are sufficient qualified workers in the local church to meet the need.

Service has a wide scope

Volunteers serve on numerous projects in the United States and Puerto Rico and abroad. In general, projects fall into several categories. The first is community service, including slum clearance work, rehabilitation in underprivileged areas, recreation work in areas with inadequate facilities and a high rate of juvenile delinquency, work with community centers tackling a program beyond their financial and



A girl from Denmark and a boy from Indonesia, members of an ecumenical work camp, spend six weeks processing clothing at the CWS center in New Windsor, Maryland.

personnel resources, and work with minority groups where there is tension and frustration.

Another category is work in mission churches. This may include churches in backwood mountain areas or in the inner city; isolated, small churches without sufficient membership to hire pastors or other workers; and average churches that have attempted to do something in their communities beyond the regular ministry of worship and teaching.

A third category is work with institutions such as federal prisons, state hospitals, homes for the aging, reformatories, and children's homes. Here volunteers supplement the regular program of the state or federal government or bring an added service to private institutions.

A fourth general category is work with American Indians and other minority groups. This includes directing off-school-time activities at Indian schools, such as worship and recreation, visiting the sick, and assisting backward pupils.

A fifth field of service is in medical research. Volunteers become "normal controls" in projects that require healthy people for effective research. It is often difficult to secure persons

who are willing to go through the inconvenience, discipline, pain, and the minimum danger involved in some research projects in research centers, state universities, and the National Institutes of Health.

Other volunteers serve as assistants to pastors in churches that, for some reason, cannot secure local assistance. Their tasks range from supervising religious education, youth work, or music ministry to working on a community survey or in an office. Another place of service is in the relief centers where supplies are prepared for shipment to disaster regions and areas of substandard conditions. This aid includes the preparation of food, clothing, medicine, agricultural implements, and other items for shipment abroad.

Volunteers go to other countries

Volunteers also serve in fifteen foreign countries. In some areas their work is rehabilitation from damages caused by war, floods, earthquakes, and other disasters. Volunteers worked side by side with local social workers in Kassel, Germany, distributing food and clothing to refugees and to those who lost everything in the

heavy bombing during World War II. Volunteers hurried to Agadir, Morocco, when it and surrounding villages were devastated by an earthquake; there they helped the homeless and injured and aided in the arduous task of reconstruction.

Another area of projects deals with the care of refugees and the relocation of displaced persons in a new environment, assisting them until they become self-sufficient. Work is being done with the Arab refugees in Jordan, for example; a farm project in Sardinia has been established for refugees in Italian camps. In underdeveloped areas volunteers assist with the introduction of new methods of farming, new and better seeds, and new crops. Others help in the operation of new schools in areas with few educational opportunities. In Nigeria volunteers teach weaving and other skills to illiterate natives. Health services are rendered in other areas and when emergency relief supplies are needed, volunteers are on the job distributing food, clothing, medicine and other necessities.

Training includes work also

A training and work program at the New Windsor, Maryland, relief center is provided two months before the volunteer is assigned to a project. Half the day the trainees process supplies such as food, clothing, and medicine, and carry out other responsibilities at the center: maintenance and janitorial work; kitchen, dining room and office work. They spend the other part of the day in classes, study discussion groups, and service projects. Courses and lectures are given on Bible, social needs, world conditions, worship, recreation, human relations, group work, children's work, and youth work. A few classes give specialized training for some of the projects.

This period helps the Volunteer Service staff get acquainted with the volunteer and learn his strengths and his weaknesses, his attitudes and his abilities. These are all taken into consideration at the time his assignment is made. During the training program considerable time is spent in counseling; help is given when the volunteer faces personal problems.

About midway in this period assignments are made. Many volunteers are intentionally assigned to difficult projects in which they have the potential to succeed. An effort is made to see that each person appreciates the purposes and values of the project. He must have some sense of the results and consequences of the work he will perform. He must understand the

deals involved and his responsibility for achieving these purposes and goals. He should be willing to develop a sense of fellowship with the persons with whom he will work.

At the end of the year the volunteer goes to a center where an end-of-service conference is held. There he reports on the work he did, the problems and the achievements. At this conference leaders make an effort to help the volunteer in his future plans.

The volunteer receives board, room, laundry, transportation to and from his job assignment, medical care, recreational and religious opportunities, and a monthly allowance of \$10 for miscellaneous items. He does not receive an allowance for clothing, personal transportation, or vacation expenses.

The program appeals to many

Most of the volunteers are between the ages of nineteen and twenty-five, but persons in middle age and beyond also take part. Since Selective Service has approved many of these projects as alternatives for conscientious objectors, a large percentage of the young men in the program are working out their Selective Service obligation. A number, however, are ex-GI's, 4-F's, ministerial students, and others who have no obligation under the draft.

Many older people, free from the responsibilities of home, family, and vocation and still in good health, enter the program and fulfill a lifelong desire to do something "special" for God and mankind. Arrangements for older volunteers are similar to those for young people except that no training program and medical care are provided. The older groups bring to the program stability and skill. To date the oldest volunteer was seventy-six years of age.

The program is financed in several ways. The projects administered by the Service Commission or another Commission of the Church of the Brethren are financed by contributions from members. Others are financed by the administering agency's constituency and sometimes by allocations from the Brethren Service Commission. In every instance a contribution must be made by the group served—anything from lodging only to full maintenance of the volunteer.

The results of the program are threefold. First, many critical needs of communities, institutions, and groups of people have been met satisfactorily by the volunteers. Letters of appreciation and approval come from many agencies and individuals.

An indication of the value of the work is that there are many more requests for volunteers than there are volunteers available.

The second result is the great value of the experience to the volunteer. Frequently his vocational choice is clarified. A survey of the first 500 volunteers revealed that 18 per cent had decided to enter full-time Christian service as ministers, ministers' wives, directors of religious education, missionaries, and other full-time church workers. Almost every volunteer testifies that his religious convictions have deepened, his appreciation for the church has increased, and his dedication to Christian principles has been strengthened. Most volunteers say that they have received more from their service than they have been able to give.

A third result is the benefit to the church at large. Volunteers who have returned to the local congregation have brought back a new understanding of Christian service. Many of them are now in places of responsibility in their local churches and in ecumenical work in their communities. Many have carried back to the local church a new peace emphasis. The increased commitment and devotion of the volunteer has strengthened his fellow church members.

Volunteer Service as an organized program is relatively new, but the ideals, principles, and purposes are well founded in Scripture and in church history. Experience constantly brings improvements in the program. Its benefits can be shared by all church groups, both in receiving service and in providing volunteers.

Where to get information

AS INDICATED in Mr. Stoerker's article, there are many agencies engaged in providing opportunities for a wide variety of service activities. For complete coverage it is almost necessary to write for a bibliography of organizations and types of programs.

Publications

Invest Your Summer, 1961 is this year's catalog of service opportunities offered by thirty-one sponsoring agencies, whose addresses are given in the back of the booklet. The catalog describes work camps in the United States and abroad, community service, institutional service, caravans, study seminars, working seminars, and individual service. Most of these are for limited time during the summer months, but there are many suggestions for longer types of service. Write to:

Commission on Youth Service Projects
INVEST YOUR SUMMER
475 Riverside Drive, Room 753
New York 27, New York

The cost is 25¢ for a single copy; \$1 for five copies; \$8.50 for 50 copies; and \$15 for 100 copies.

Christian Horizons may be obtained free from the Commission on World Mission, National Student Christian Federation, 475 Riverside Drive, New York 27, N. Y. This 15-page pamphlet lists the types of ministries in which there are now career opportunities overseas, including agricultural work, business administration, educational work (teachers, administrators, librarians, directors of Christian education), preaching and pastoral ministry, medical work, rural and city specialization, etc. Both full-time and short-term assignments are listed. There is also a list of

the addresses of the mission boards which cooperate with the National Council of Churches.

Also available from NSCF is the current issue of *Intercom*, a magazine of the Foreign Policy Committee, with 50 pages listing openings, both overseas and in America: government, business, and religious. Copies may be ordered on a pre-paid basis from the Commission on World Mission, P.O. Box 236, New York 25, N. Y. Single copies 75¢. In quantities: 10-24, 60¢ each; 25-99, 50¢ each; 100 or more, 40¢.

Those interested in service to migrants (see editorial, page 2) will find good background material in two new publications: *The Migrant Ministry Today, a Self-Evaluation of Direct Services and Progress Toward Legislative Goals* (50¢) and the report of the National Study Conference on The Church and Migratory Farm Labor, held in Washington late in 1960, called *The Fifth Decade* (\$1.25). Both of these are available from the Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, New York.

Denominational agencies

Following are the addresses of the service agencies of the denominations cooperating through the National Council of Churches:

American Baptist Convention. For Chicago: Frank Nelson, 4901 S. Ellis Ave., Chicago 15, Ill. For New York: Judson Memorial Church, 55 Washington Square South, New York 12, N. Y.

American Lutheran Church, Luther League: Rev. L. David Brown, 422 South 5th St., Minneapolis 15, Minn.



Church of the Brethren volunteers work in fifteen countries. Here one of the young American volunteers feeds a blind patient in a home for the aged in Germany.

Church of the Brethren, Brethren Service Commission: General Offices, Elgin, Ill.

Disciples of Christ. For study seminars, Charles C. Mills; for other projects, Mrs. Ruth Milner, 222 S. Downey Ave., Indianapolis 7, Indiana.

Evangelical United Brethren, Summer Service Committee: 1900 Knott Bldg., Dayton 2, Ohio.

Methodist Church. For work camps in Brazil and Mexico: Dr. Harvey C. Brown, Box 871, Nashville 2, Tenn. For all other projects: The Rev.

Claude Singleton, Room 1338, 47 Riverside Drive, New York 27, N. Y.
Presbyterian Church in the U.S.: Department of Campus Christian Life, 8 North Sixth St., Richmond 9, Virginia.
Protestant Episcopal Church, National Council: 281 Park Ave. S., New York 10, N. Y.
Reformed Church in America: Department of Young People's Work, 47 Riverside Drive, New York 27, N. Y.
United Church of Christ: Department of Voluntary Service, Pottstown R.D. Pa.
United Lutheran Church in America Luther League of America, The Rev. Arthur Bauer, 2900 Queen Lane, Philadelphia 29, Pa. Board of Higher Education, 213 Madison Ave., New York 16, N. Y.
United Presbyterian Church in the U.S.A.: Miss Jane Dowell, 825 Witherspoon Bldg., Philadelphia 7, Pa.

Other agencies

Ecumenical Voluntary Service, Room 753, 475 Riverside Drive, New York 27, N. Y. (This includes the Ecumenical Youth Service Projects of the World Council of Churches.)

National Council of Churches, Ministry in the National Parks, 475 Riverside Drive, New York 27, N. Y.

Operation—Crossroads Africa, Rev. James H. Robinson, 360 W. 122nd St., New York 27, N. Y.

American Friends Service Committee, 160 North 15th St., Philadelphia 2, Pa.

YMCA, National Student Council, 291 Broadway, New York 7, N. Y.

YWCA, National Student Council, 600 Lexington Ave., New York 22, N. Y.

“Caring” in a world of violence

by Millie ALMY

Professor of education, Teachers College, Columbia University, New York, N. Y.

MOTHER OF THREE slays husband,” “Hoodlums wound old lady,” “Congolese resist U.N. forces,” “Mobs surround desegregated school”—these are ordinary headlines in any newspaper. These are the realities of present-day life. Even the make-believe of television, the comics, and the movies is no less violent, no less prone to take human life with seeming lightness. True, usually the “bad guys” are annihilated and the “good guys” survive, but to the unwary onlooker the issue of “right” versus

“might” is by no means always clear.

Although the above paragraph, not unlike the mass media that it criticizes, undoubtedly overstates the case, no one can deny that a great variety of acts of brute force are brought vividly to our eyes and ears. What happens to Christian concepts of respect for human personality, of concern for one's fellow man, of man made in the image of God, of caring for one's brother? More specifically, how can the church and the church school reach people in ways that will

help them live by these concepts? These are questions that conscientious church school teachers inevitably raise and courageously try to answer in spite of their complexity.

The teacher would like assurance that the experiences he provides for the members of his class have some influence on their living. When his pupils are confronted with the alternatives of, on the one hand, deliberately hurting or callously ignoring other human beings and, on the other hand, actively caring about them, he hopes and prays they will choose to care.

Occasionally a teacher gets some evidence that his teaching has made a difference to one of his pupils. It is gratifying when youngsters reveal that they “care” as they carry out church-sponsored projects, but it is still more rewarding to see such car-

g revealed in school and on the playground. There are rare and more dramatic incidents in which a person's living attests both to his compassion and to the importance of his teacher's influence.

On the whole, however, the church school teacher labors in a vineyard where the eventual harvest is not readily discernible. No matter how assiduously he works, his is but one of the many influences operating to shape the character of the individuals in his class. The family, the school, and the associations of the neighborhood and the playground also exert pressures.

Where does this leave the church school teacher? Are there no guides for his effectiveness? Does it make no difference what or how he teaches? Or can he be offered some clues as to how to make his teaching count for as much as possible?

There are some positive, although necessarily tentative, answers to these questions. They are drawn in part from research in secular education, and more importantly from research and theory related to personality development. The insights of psychology about the influences that lead individuals to behave toward others in basically warm and loving ways seem relevant to the furtherance of Christ's injunction to "Love thy neighbor."

The child nurtured by loving parents, helped as he grows to take increasing responsibility and also to understand his dependence on others, gradually becomes capable of looking after and promoting the well-being of other people. Two different kinds of experience are implied here. One is primarily emotional. To be able to love others the individual himself must have felt loved and lovable. The other kind of experience, although not devoid of emotion, is somewhat more intellectual in nature. The child learns from his parents and from others what other human beings are like, what their needs are, and how they, like he, struggle to satisfy those needs.

Teachers can further understanding

The church school teacher is in a good position to foster this second kind of experience—an understanding of human nature which is essential to caring about other people. To build into the personality the ability to love is more difficult, although there is little question that on occasion devout teachers contribute to this achievement.

How can the church school teacher further understanding? What materials shall the class study and what



The teacher's own love and acceptance of a pupil may help him to love others and to accept God's love for himself.

William Mitchum

methods shall he use? Surely the material must deal with the human struggle, with the conflicting tendencies toward loving and hating that men have found perplexing since time immemorial.

By the time young people have matured to the point where their understanding penetrates beyond the "here and now," there is perhaps no better source of material than the literature of the Bible. Children up to the age of eleven or twelve lack historical perspective and insight, although they may enjoy biblical incidents as interesting stories about people vaguely resembling themselves.

But regardless of the age of the students or the nature of the material for study, the teacher's essential task is to help the students draw personal meaning from their church school experience. To do this he needs a considerable familiarity with the concerns of his students. Recognizing this, some denominations are currently revising their courses of study. They look to child development research for information on the interests and abilities of children or adolescents. Beyond this, they listen to children and young people, not only in the church but outside, trying to learn what matters to them, what is deeply important to them. Then they hope that the material they offer

young people will have genuine personal significance for each of them.

This does not relieve the teacher of his responsibility. He could use up class time without ever coming to grips with important problems. For example, much time can be spent in establishing points of fact about the minutiae of biblical incidents. But to help students develop insight into their own and others' humanity, a different and more difficult approach is necessary. The underlying motivations of the individuals being studied must be seen as parallel to those of the students.

Feelings must be acknowledged

It is doubtful that a teacher can direct attention to these parallels unless he himself has had the courage to examine the material in the way he expects his students to examine it. The person who can best help others to seize on the profound significance in any literature is usually one who has come to grips with his own emotional concerns. He has looked into himself, recognized and struggled with his own strivings, fears, jealousies, and hurts. He is sensitive to similar feelings in others, but having faced himself realistically, he does not confuse what is in him with what is in them.

The church school teacher is seldom in a position to share precisely the personal meaning a class experience may have for a particular student. Each person, with his unique background, reacts differently to the same situation. What is important is not that individuals elaborate their own emotional reactions, but rather that the teacher helps to establish the fact that feelings, many kinds of feelings, are involved in all human affairs. Beyond this he can show that the feelings in and of themselves are neither bad nor good, though they may impel persons to either constructive or destructive behavior.

Establishing the validity of a variety of feelings is probably easiest when children are quite young. When a child cries as his mother leaves the nursery, a comment about his wish to have her stay is realistic and indicates an acceptance of his feelings. In contrast, "You're a big boy and don't need to cry" overlooks the child's deprivation and encourages him to deny his own feelings. Similarly, "Jimmy does not like it when you do that, and I will not let you do it to him" is straightforward and does not demand evasion as does, "That hurt Jimmy; tell him you are sorry."

Older children often have less di-
(Continued on page 43)

The day the vacation church school fell in

by J. Carson PRITCHARD, Chaplain and Director of Adult Education, West Georgia College, Carrollton, Georgia

Drawings by Henry R. Marti

Of course it didn't really happen—not exactly, that is. But reports from vacation church schools do indicate from time to time that crises are as unpredictable as the children who create them. Just for fun, we print this amusing account of some might-have-been last days at a vacation church school. Yours could not possibly be this sensational!

IT HAPPENED ON THURSDAY. One more day would have finished the vacation church school anyway. Friday was to have been closing day, with a picnic, but Friday never came. The vacation church school fell in on Thursday.

Thursday was "Bring Your Pet Day." The teachers were all late on Thursday morning because of Wednesday night. Wednesday began as "Clean Up the Church Day" which, as it worked out, ran into Thursday morning. The Woods didn't get home until three o'clock Thursday morning. Some were still working at the church when the Woods left.

Mrs. Wood might not have shrieked so loudly during opening exercises Thursday when she sat on Donald Copeland's pet mole if she had not been up most of the night before. She shrieked and streaked out of the church: "Just got up, hollered like a crazy woman, and ran out of the church" is the way Donald described it. She never heard Donald and the other boys tell her that it was Donald's mole she had sat on. Donald passed her before she got to the church door. He was taking his mole to the vet. The siren sound he made ordinarily would have sounded out of place in a church. That morning only those near the aisle heard him. That was Thursday; *the* Thursday.

On Tuesday the children were asked to make suggestions for Clean Up the Church Day. Their suggestions made a lot of sense the first few minutes. Mrs. Wood wrote on the blackboard: "pick up loose paper on the grounds, clean hymnal racks of old calendars, rake the lawn, wax the floors." Before she could get all the suggestions written the children were saying: "polish the pews, paint the dark rooms downstairs, clean the smelly rest-rooms, air out the kitchen, paint the furnace room stairs, wash the dusty stained-glass windows." Mrs. Wood tried to keep up, but her chalk kept breaking.

Mrs. Copeland finally got the suggestions stopped by ringing her bell a long time, but not before the children had made many silly suggestions

like "let's dust the chandeliers." You might say the nails in the vacation school were loosened Tuesday, although it did not fall apart until Thursday.

Pet Day didn't amount to much. In thirty minutes it was all over. Mrs. Wood left screaming, though Donald was the first one out. The others left—all except the Ramsey twins who were looking under pews for their white mouse. They decided the Satlers' cat ate it. Mrs. Satler and Mrs. Ramsey had words about that, but neither of them taught in the vacation school. Their quarrel came later.

On Wednesday Mrs. Wood told the boys with the paintbrushes not to paint the furnace room stairs, because only old man Tarpley ever went down there. She told them to pick up the loose paper on the sidewalks. They did what she asked. They finished in about five minutes, at about the time Mrs. Wood went upstairs to help the girls with the furniture polish. The boys then painted the stairs to the furnace room.

They had plenty of paint, almost a gallon. It was red paint. They also had enough brushes. Two of the boys started at the top of the stairs. Two started at the bottom. They put it on thick. The first Mrs. Wood knew that the boys were not picking up papers along the sidewalk was when she heard Ted calling, "Mrs. Wood! Oh, Mrs. Wood!"

She left the girls polishing the pews while she went down to see what was wrong. She found Ted, Rowland, Frank, and Horace all together like men on a raft on the fifth step, fifth counting from the top or from the bottom. They were crowded together on the only unpainted step. It was not very wide.

Mrs. Wood is quick at sizing up a situation. "Don't come this way," she



Mrs. Wood might not have shrieked when she sat on Donald's mole if she had not been up most of the night before.

dried, "or you'll track paint up here. Go down. You won't damage the furnace room so much."

The boys obeyed. Before Frank, the last boy, was down, Horace, the first boy, also did some sizing up. "How will we get out of here, Mrs. Wood?" he asked. They could not go up the coal chute. There was no way out except up the painted stairs.

"Oh dear," murmured Mrs. Wood, "of course there is no other way out." She told them to take off their shoes before they came up. Why she said this, I don't know. Shoes they could have taken off at the top of the stairs. Feet they couldn't take off—feet that boozed red between the toes. She sent them to the men's room. Their trail was gory.

"The light's left on," she reprimanded no one in particular as she took a step toward it, but decided against going down and back. "Just let it burn night and day and day and night forever and forever world without end," she muttered.

It was three weeks before the paint dried. Mr. Tarpley quit two weeks before that. One family left the church.

The mothers thought the shoes could have been cleaned, and said it was foolish of Mrs. Wood to have told them to take off their shoes. One family moved away before the stairs were dry enough for the shoes to be recovered. Another family didn't move away. They moved their membership.

While Mrs. Wood was engaged downstairs, it happened upstairs. The girls polishing the pews didn't want any help from the boys who had finished raking the lawn and had come in to help. The boys found a can of polish and two found polish cloths. The women who were supervising the polishing were so busy rubbing off the



Two of the boys started at the top of the stairs and two at the bottom. They met in the middle, all of them on the fifth step.

excess polish that they didn't notice the boys. They were exasperated because they had told the girls to use the polish sparingly. The girls didn't know what "sparingly" meant.

The boys wanted to help. The can they found looked like polish, but it was a can of clear vinyl varnish that George Adams had discarded because the stuff wouldn't dry. George Jr. brought it to vacation school when they asked for cloths and things for clean-up day. They had sopped the stuff on several pews before they were stopped.

The closing service that day—Wednesday—was short and early.

Mrs. Wood and the other ladies worked all afternoon trying to get the varnish off the pews. At sundown it seemed as sticky as it had been at mid-morning. Their husbands came with them that night. They tried many ways to get the varnish off.

Gasoline worked best, but it turned the pews white. Paint thinner and steel wool proved more satisfactory. The more optimistic predicted that some spots wouldn't dry by New Year's Day.

Mr. Reagin got huffy with Fred Bowers when Fred got him up at midnight to go again to his hardware store for the last four boxes of steel wool. The boxes were small. Mr. Reagin ran out of the large boxes about ten-thirty.

Thursday dawned. None of the teachers was on time. Only the children had slept Wednesday night, and they came early and excitedly to bring their pets.

Fortunately only the smaller pets were taken inside. Dorothy Bowers, of course, did not take her horse in. She tethered it to the bulletin board on the front lawn—the freshly raked and tidied front lawn. Her horse must have become excited by the other animals. It might have been Ted's goat which caused it to leap around until it uprooted the bulletin board; uprooted, that is, the end it was tethered to. Or it might have been excited by Ted and Howard, with help from Frank and Horace and some of the girls, trying to get Ted's goat off the roof of Steve Brady's pickup truck.

The truck was at the church because Brady works for Fred Bowers and Fred went at 3:30 Thursday morning to get him to stand guard the remainder of the night. He brought the big fire extinguisher from the store, in case the fumes from the gasoline caused a fire. Steve wasn't much of a guard. The children wakened him when they came. He hadn't gone to sleep before he had smoked several cigarettes, it was plain to see. That proved what Laura's husband had said when he and Fred got into a bad argument—there were not enough gas fumes left to be dangerous or to prevent holding services Sunday.

It all came to a head when Mrs. Wood began screaming. Mrs. Copeland need not have been so apologetic about Donald bringing his mole which Mrs. Wood sat on. Something else would have triggered the collapse if nobody had brought a mole. Vera Bradley's snake could have done it. Anyway, Mrs. Wood screamed and fled. Others of us followed.

We didn't have closing exercises that day. Neither did we have the picnic on Friday.

We were able to use the church for services the following Sunday, but some of the spots, as predicted, were still sticky on New Year's Day.



On "Bring Your Pet Day" Vera Bradley brought a snake; Donald Copeland brought his mole; the Ramsey twins brought a white mouse; and the Satler girl brought a cat.

I discover Ronnie and the lab school

by Wayne LEIGHTY

Executive Secretary, Rock River
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Editorial note: The laboratory school is a distinctive form of leadership education for church school teachers and leaders. It is based on the principle that one can best learn to teach through a combination of observing someone else teach skilfully and teaching under guidance. Counseling teachers and student teachers plan, carry out, and evaluate the educational program together. They work with a group of pupils in a situation as nearly as possible like that in a local church, but usually on consecutive days over a period of one or two weeks. Student teachers first observe the counseling teacher and other experienced teachers lead the group of pupils. Later the student teachers themselves participate as leaders under guidance. Classes are normally held during the forenoon, with the evaluation and enrichment sessions held in the afternoon and evening. Mr. Leighty, in the following article, shares intimately his own experience at a laboratory school. *A Laboratory School Manual*, by Margie McCarty, is available at \$1.25 from denominational bookstores and from the Office of Publication and Distribution, N.C.C., 475 Riverside Drive, New York 27, N. Y.

ON MONDAY MORNING I walked into the upper junior class of the laboratory school. Administrative duties had kept me away on Sunday when the boys and girls had had their first class. I had never been to laboratory school before. Miss Grimme, the counseling teacher, met me at the door and greeted me: "We are surely glad to see you this morning. We have a boy, Ronnie, who is in our school under duress. He is noncooperative and very hard to interest—he'd rather make trouble

for the whole class. I want you to make him your special study this week."

"I came here to learn how to work with this kind of boy, not to take one on immediately," I protested. "First I want to see how it is done." She smiled, knowing my feelings, and walked quietly away to another duty.

I discover Ronnie's interests

Left to my predicament, I looked over to see Ronnie and a couple of boys standing at the table where their "project" was centered. They were trying to find something more interesting to do. I prayed for the Lord's help and insight to do his will. He began helping me immediately. I had forgotten some of my books at the dormitory, and I asked Ronnie if he would like to go with me to get them. He immediately responded, glad to get out of the classroom. "Can I bring Jack with me?" he asked, and I consented.

We got into my car and started for the dorm. Ronnie began telling me about an old gasoline motor his dad had taken from their lawn mower and had given to him. He had taken it apart and had found the parts that needed replacing. A garage man had helped him get new parts. Ronnie had put the engine together and had it running—no small feat for an eleven-year-old. I shared his exuberance over this achievement. "I have an outboard motor for my boat," I said, "and I would be fearful of taking it apart. I'm sure I'd have more parts than I would know what to do with when I put it back together." I complimented Ronnie again on his accomplishment.

At the dormitory I went in to get my books. When I returned, the boys had the hood up and were lying

on the fender admiring my eight-cylinder motor. I sat on the other fender and we chatted for some minutes about the motor, its performance, and the know-how and teamwork of craftsmen who created it and put it together. We talked about the integrity of men who make the best motors and about their constant efforts to improve them. I told them some of my experiences in a Detroit steel mill when I was earning money to finish college. After a few minutes we went back to the church. The boys jumped out of the car and almost skipped into the room where the twenty-five juniors were busy working at five project centers. Ronnie went to his table, Jack to his, and they began to work.

We study "an understanding heart"

I sat down near the table where Ronnie and three others were creating wall plaques with the words, "Give me, O God, an understanding heart." The class was studying the unit *Living and Working Together as Christians* by Alice Geer Kelsey. Since I had missed the day before I asked a few questions about it. They shared with me the high points of the story, "The Carpenter's Doorway." They told me about Solomon's dream that God would give him any gift for which he asked. He could have requested wealth or great armies or a life full of fun; but after hard thinking and wrestling with himself he asked, "Give me, O God, an understanding heart." I wondered half under my breath where this story was found. No one knew, except that it was somewhere in the Bible. Ronnie picked up a concordance, and after a couple of tries they found the story in I Kings 3:3-15. It was quite a discovery. They also discovered that the phrase "an understanding heart" was only in the King James Version. By this time the project committees were being called together for sharing and worship.

I had suddenly been drawn into the work of this busy, purposeful class and was getting exciting insight into the life of a boy. The corporate worship and creative sharing gave me a new understanding and appreciation for what was happening in the lives of these juniors. The quiet, assuring manner of the counseling teacher who never raised her voice, made the group eager to hear all she said. Her words were well chosen and her questions thought-provoking. She seemed to know exactly what was taking place (she and the teacher had planned well), and she was sharing her own feelings of adventure.

with the class. The interest and response of the boys and girls and their consideration of one another and the teacher was remarkable.

I noticed especially how Ronnie was taking part—as though he had been the most interested member of the class all along. I noticed the subdued but surprised pleasure in Miss Grimme's face every time he made a contribution. I felt the presence of the Holy Spirit in our midst. Others felt it too, and when the teacher suggested that we make a litany of thanksgiving to God, we experienced worship as, one after another, the juniors expressed their gratitude. Surely we were in the congregation of the people of God. I found myself praying, "Give me, O God, an understanding heart."

The teachers discuss the session

In the afternoon Miss Grimme and five twelve student teachers spent over two hours recalling evidences of spiritual growth and evaluating our experiences. I was surprised and a little chagrined at how much I had missed. Every child and his spiritual growth was under close and sympathetic scrutiny.

The first query to me was, "What on earth has happened to Ronnie?" Apparently the day before everyone had felt the fury of his lack of interest and noncooperation, for he was an intelligent lad and knew how to create his own world of interest when he was bored. I shared my feeling of incompetence and lack of understanding because I had started late and had missed the important briefing for the student teachers. I had had to draw heavily out of my meager experience to catch up. I told them about our trip to the dormitory.

I learned now that Ronnie had been forced to come to the laboratory school because his mother wanted to attend another class and did not want to leave him at home alone. I also learned later that his father, a commercial artist, had set a high standard of excellence for the boy, without being able to spend enough time with him to help him accomplish that excellence.

We learn as well as the children

During the afternoon I saw that we were considering every boy and girl as a person to be listened to and to be understood as he grew into an exciting set of relationships. We teachers were privileged to have a part in this Christ-centered process. I had thought that a "naughty" boy was someone to be "handled" and



In the leadership education laboratory school, counseling and student teachers together plan and prepare for the sessions, carry them out, and then evaluate them.

George A. Hammond

put in his proper place. Now I learned that what he was asking for was my "creative listening," not so much to what he was doing or saying, but to what his real feelings, motivations, hopes, and aspirations were. I found that this boy was open to, and waiting for, my deepest witness to the faith. God would help him find his place in relation to me and to others in the class and to his task. I must keep in mind his essential integrity as a person. Thus he could have respect for me, and I for him, and we could work together. We could teach each other, and the living Christ would be in our midst, teaching us both.

The teaching-learning process took on new and deeper meanings during the week as our corps of teachers grew to know each other better, planned together how we would work toward each day's goals, and worked as a team to bring these goals to fruition in the lives of children. Here was team teaching at its creative best. We were studying the text *Working with Juniors at Church* by Dorothy LaCroix Hill. Our study became a research project for insights into what we sensed was going on in the lives of persons around us.

Throughout the week we used many ways of teaching to achieve our purpose of living and working together as Christians. The juniors helped in the planning. Role-playing and dramatics were very effective, as were audio-visuals. In the midst

of work and study together, high moments came naturally. The worship committee had prepared plans for worship, and we used them at these times.

One committee of four juniors was sent out into the business houses to collect large cans, paper boxes, and other materials for use in projects. When they returned they were to report to the class where they found the "understanding heart." They drew a facsimile of a large microphone on a piece of cardboard. Standing behind it, in a home-made studio setting, each one reported what had happened to him. We were all surprised at their discerning accounts of the way they were treated by the businessmen and the reasons they gave for the treatment. We got an intimate look at how the younger generation views its elders, and we were aware that the elders were getting more consideration than the juniors had received in many cases. God's gift of the understanding heart was coming to all, teacher and pupil alike.

By the end of the week Ronnie was one of the most creative and responsive students in the class. He, with most of his classmates, had truly received an understanding heart. Our counseling teacher had helped us to communicate the Christian gospel as "Good News and not good advice."

Laboratory schools take various forms according to the amount of

(Continued on page 24)

A workshop on science and religion

by David L. CRAWFORD

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WHAT DOES the church school superintendent say when a teacher asks, "How do you interpret the Bible in the light of science?" How does a teacher respond when a teen-ager says bluntly, "Do modern scientific thinking, experimentation, and accomplishment credit or discredit the idea of God?" Can Christian education help the parent who says in an adult class: "Science is too complex, so we just shrug it off and hope nothing happens. Our kids are learning about it, but it's just too much for us to adjust to."

Urgent questions such as these brought together over three hundred church school teachers, parents, educators, and top-ranking scientists from many denominations in western New York. They had felt a need for coming to grips with the theme "Teaching Religion in a Scientific Age." Their prime purpose in meeting together for an entire Saturday was to bring the issue into the open.

Concerns were expressed

For instance, Dr. Richard K. Toner, Associate Professor of Chemical Engineering at Princeton University and also an ordained Episcopal minister, shared his experience in a "science which was once proud and arrogant [and] is now humble and tentative. It sees more clearly the need for additional points of view to complement its own." He went on to ask: "If not even a picture of physical phenomena can be derived with absolute certainty from scientific principles, how can it be possible to derive a picture of . . . life and of the mind? In other words, science does have something to tell us, and it is proper that we listen to what it has to say. But science not only

fails to have the last word, it may not have even the most important word."

With a science thus teachable and a religion ready to "grow in wisdom and stature" a synthesis—a mutually beneficial interaction—is possible, according to Dr. Toner. He suggested four ways in which better understanding and relations could be achieved: (1) More men trained both scientifically and theologically to interpret Christianity to the world, and the world of science to Christianity. (2) Clergymen given special training in seminary so that they can make scientific knowledge relevant to their parishioners. (3) Conferences from high school age and up to share problems and insights into religion and science. (4) A strengthened Christian education curriculum which deals with the relation between science and religion.

Church school teachers and parents felt that tensions and conflicts about the different roles of religion and science are potentially good. Intellectual and spiritual tension and conflict can become a springboard to breaking open inadequate concepts of either science or faith. These persons expressed the feeling that home, church, and classroom rarely provide enough opportunity to question and examine basic beliefs in science, religion, or other important studies.

Preparation was thorough

The challenge of the space age led members of the group to question the adequacy of their concept of God. Modern scientific discoveries pointed them to an awareness of a God greater than they had conceived of in the past. New discoveries give deeper meaning to the ancient psalm-

ist's statement: "The heavens are telling the glory of God; and the firmament proclaims his handiwork."

This project was launched and directed by the Rev. Russell W. Lambert, senior minister of the host Central Park Methodist Church in Buffalo. Sensing the embarrassed silence between church members in the scientific community and teachers in the church school, Mr. Lambert resolved to make an effort toward religious-scientific understanding. A planning committee was formed in the church including scientists, church school teachers, educators, and parents who had raised questions in the past. Later the Buffalo and Erie County Council of Churches and the Methodist Genesee Conference Board of Education became co-sponsors.

First the members of the planning committee talked together. It was necessary to share ideas, learn to understand religious and scientific terminology, and break down barriers that had resulted from suspicion and misunderstanding. Then practical questions of finance, meals, leadership, method, schedule, and promotion were faced.

For leadership a qualified person was sought who would understand the objectives of science and also would know and appreciate the Christian perspective. Dr. Toner was selected to speak at two general sessions. Other general sessions were planned to provide practical help. Dr. Everett T. Welmers, Bell Aircraft Corporation official and a church school teacher, was recruited to tell "How I teach the Christian faith in this scientific age." Dr. Albert Cutter, director of the Buffalo Guidance Center, told "How to deal with fear of man's instability in a scientific age."

A representative group of persons in the local church was asked to "brainstorm" a list of religious-scientific questions, misconceptions, and suspicions. Their list included these meaty ones: "Is there a Universal God or are we just governed by the laws of science?" "Is religious faith that which is beyond scientific knowledge?" "Is religion the most comprehensive approach to truth?" "Are there certain misconceptions of the scope of scientific facts?" The questions were submitted in advance to the speakers to help them prepare to meet real and not assumed needs.

Issues were discussed

The speeches in the general sessions corrected misconceptions and helped persons grow in new patterns of thought. One speaker quoted Dr. Edmund W. Sinnott, Dean of the



A high school student may ask his church school teacher, "Do modern scientific thinking, experimentation, and achievement credit or discredit the idea of God?"
Luoma Photos

Graduate School at Yale University, who said that "man leads a double life of mind and spirit. If mind is suspect, he may become a creature of instincts and emotions; if spirit is suspect, he is in danger of degenerating into a selfish and soulless mechanism. To be a whole man, both sides of his nature need to be cultivated."

Each address was followed by a question period. Written questions from individuals, workshops, or planning groups were submitted to the speaker by a group of people acting as a panel. The panel "put" the questions, asked the speaker for further clarification if necessary, and discussed his viewpoint if one of the panelists desired. The questions proved to be so numerous and varied that time was quickly exhausted.

Age-group workshops were the basic means of relating the ideas from the general sessions to the practical needs of teachers and parents at each level from primary to adult. The workshop coordinator presented a

sampling of thought from each hour-and-a-half workshop at the general session in the evening.

Primary department teachers and parents expressed concern that adults be better prepared to understand the relation between science and religion in the search for mature understanding of life. They felt that this would eliminate much assumed but not real religio-scientific conflict. Junior department people sought to relate the Christian education curriculum to public school experiences so that the juniors would not later have to unlearn false ideas or be taught differently.

Youth leaders asked for church school classes small enough to provide significant meeting of minds and mingling of thought. The interpersonal relations of a small group were thought necessary to resolve the tension often present when basic beliefs are questioned and examined.

For adults the challenge of issues in religion and science was to keep growing. In their workshops adults

had to ward off the temptation to tag ideas "too complicated." In addition, they found that fear of being different and the trend toward specialization had caused them to leave broad areas of thought unexamined.

In each of the six workshops a scientist and a professional Christian educator served as co-chairmen. A church school teacher, parent, minister, public school teacher, or scientist became an additional resource person for every workshop. All workshop personnel had received orientation in a session at which the discussion centered on purposes, group-work methods, and ways to meet extremes of thought. The minister of education in the host church coordinated the workshop sessions.

Leaders had been given a mimeographed list of questions which had grown from the planning committee's discussion of the actual problems of teaching religion in terms of understanding science. It included questions coming from children and youth themselves. These "starter" questions served to indicate an openness of inquiry and thus did not inhibit discussion when used in the workshops. Both scientists and teachers had many unanswered questions, and the permissive workshop situation let these come pouring out. There was not time to deal with them all. Yet, the workshops provided for many their first personal stimulation to seek a synthesis between the ideas of religion and those of modern science.

Interest in the ability of science and religion to serve together continued after the close of the Buffalo project. At the request of registrants the major addresses were mimeographed and mailed. Pastors and laymen not in attendance wrote for copies. Recorders' notes from the workshop groups were compiled and distributed for local church follow-up. The questions remaining from workshops and question periods formed the basis for follow-up in local churches. Some participants felt that they wanted to organize adult study-discussion courses around the issues raised. Certainly teachers would profit from further consideration of major questions at a local church workers' conference. Youth groups had ideas for a program series.

This day and evening of mental stretching proved to be tiring. Even free-time activities, aside from the recreation facilities of the host church, were also related to the topic: a showing of a scientific film, a display of pertinent audio-visual resources, and exhibits. However, the spiritual satisfaction was great, and participants went away with new concepts to ponder.

The joy of the Lord

by J. Carter SWAIM

Director of the Department of the English Bible,
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AT LEAST TWICE in the brief letter to Philippians, the author (according to our English versions) says "Finally." Is Paul like the preacher who loses count of his points and says, in the same sermon: "Finally. . . . And now last of all . . . In conclusion"? Or is this letter, short as it is, made up of several even briefer notes put together? Still another possibility is that the word translated "finally" may really mean "as for the rest" or "by way of summary."

Philippians 3:1 would make sense if we translated it: "As far as everything else is concerned, rejoice in the Lord." Philippians is the letter of Christian joy. In it Paul writes (4:10), "I rejoice in the Lord," and says to his friends, "Rejoice in the Lord always; again I will say, Rejoice" (4:4). Paul does not tell us to rejoice over everything any more than he tells us to express gratitude for whatever happens. "Give thanks in all circumstances," he says (1 Thessalonians 5:18), not "give thanks for all things." Gratitude is related to grace—and thankfulness for God's unmerited favor is the expulsive power which can crowd out grumbling about our lot.

So also the command to "rejoice always" does not bid us be glad about everything that befalls. It enjoins rather that, no matter what our external condition, we delight in what God is and does: "Rejoice in the Lord always."

Christian joy is not whistling in the dark to keep up one's courage. It is not the irrepressible spirit of Pollyanna determined to find good in everything. It does not result from thinking positively. It is not the by-product of fame and fortune.

As joy in the Lord is not brought by prosperity, so it is not taken away by adversity. Samuel Rutherford, imprisoned for his faith, was accus-

tomed to send such messages as these from his prison cell: "There lieth a sweet casualty to the cross, even Christ's presence. . . . I would not exchange the joy of my bonds and imprisonment for Christ, with all the joy of this poor world."

A joke must be distinguished from mere ribaldry. The laughter of a fool, according to Ecclesiastes 7:6, is like "the crackling of flames under a pot"—a bright but momentary flame, a puff of smoke, and it is gone forever. Ephesians 5:4, in the King James Version, tells us that "jesting" is "not convenient." "Jesting" is there used in the sense of coarse raillery. Aristotle defines the term as midway between buffoonery and boorishness. The Revised Standard Version has it that "levity" is "not fitting." But levity is not Christian joy.

The English word "joke" is related to "jewel"—both evidently are precious things. In classical Greek the word used for "joke" is derived from the word "grace." A pleasantry is a graceful thing. So Christian joy characterizes those whose "sufficiency is from God" (II Corinthians 3:5).

Christians often overlook the element of joy in the early church. The Fourth Evangelist sums up the Resurrection Day by saying, "Then the disciples were glad when they saw the Lord" (John 20:20). That quiet understatement itself bespeaks a deep and abiding joy. The Evangelist does not say that their fears were proved baseless or their anxieties transcended. He does not tell us that they were tremendously thrilled or ecstatically happy, but in what he says there is a picture of enmity overcome, hatred conquered, death swallowed up in victory: "Then were the disciples glad."

The proclamation of this Good News brought joy to all who heard. Samaritans did not welcome Jews to

their community, but when "Philip went down to a city of Samaria and proclaimed to them the Christ . . . there was much joy in that city" (Acts 8:5, 8). Paul and Barnabas "passed through both Phoenicia and Samaria reporting the conversion of the Gentiles, and they gave great joy to all the brethren" (Acts 15:3).

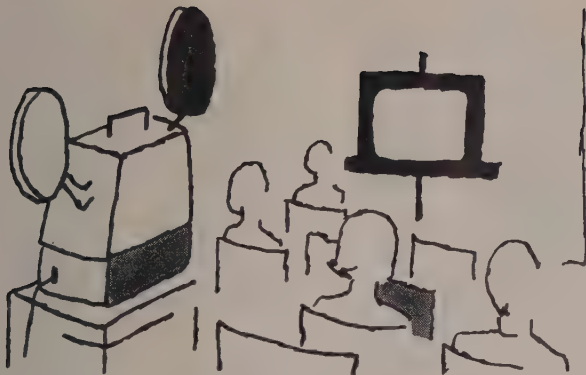
Students of the first century of our era tell us that it was a time characterized in the pagan world by the failure of nerve. In this fagged-out age of gloom and despair, the early Christians were distinguished by their fullness of joy. Although they were constantly subjected to penalties and persecutions, they were the only essentially happy people of the time. Even with the sentence of death pronounced upon them, they faced the world and astonished it by more than their stubbornness. Barnabas, whose Epistle almost got into the New Testament, emphasized this in the name he had for his Christian friends. "Children of joy," he called them.

Returning from a round-the-world trip, Dr. William P. Merrill, then pastor of New York's Brick Church, reported that he and his companion had come to a section of the Near East where life was strangely better than was then common in that part of the globe. The houses were cleaner, the children were healthier, their parents seemed less bent and burdened by care. The villages had an indefinable but unmistakable atmosphere of good cheer. Inquiring the reason, the traveler was told that this was the area that had fallen under the influence of a great missionary school, which from the beginning had had for its motto "That they might have life."

We sometimes hear of "a private joke," but Christian joy is not something private and personal which one may experience all by himself. The deep and abiding joy which is a marked feature of the Psalms is bound up with membership in the believing community and can be retained even when that community is in exile. Returning from captivity, the Hebrews found new delight in the old customs. The feast of booths was a glad occasion—but only when the poor were remembered: "send portions to him for whom nothing is prepared . . . for the joy of the Lord is your strength" (Nehemiah 8:10).

In the New Testament, Christian joy manifests itself not in isolation or solitude, but in relationships. The Philippian letter was written from prison, but in it Paul tells how he found joy in praying for his friends (1:4), in the developing life of his converts (1:25), in the unity of the

(Continued on page 43)



A-V'S IN CHRISTIAN EDUCATION

Prepared by the Department of Audio-Visual and Broadcast Education of the National Council of Churches

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Current Evaluations

(from a nationwide network of inter-denominational committees)

Between the Tides

22-minute motion picture, color. Produced by British Transport Films, 1959. Available from Contemporary Films.* Rental: \$7.50.

The color camera explores the rich natural life of Britain's coastal areas, revealing some of the interesting animal and plant life that is not always visible to the naked eye. The film shows the fascinating creatures that can be found in rock-pools and shallow waters—among the breeding grounds of Britain's seabirds.

The words that would best describe the probable viewer reaction to this film are "wonder and awe." It is a fascinating and realistic presentation of a little-known world. Even though it must be classified as a "secular" film, it carries a great potential of religious significance. The photography is excellent; sound effects and background music are very well done; and the narration is pleasant, although the British accent may be distracting to some. All in all, the film is *highly recommended for inspiration with juniors through adults; recommended for instruction with the same age groups.*

(I-A-3, 4)†

Blood and Fire

30-minute motion picture, b & w. Produced by the National Film Board of Canada, 1959. Available from the producer and Contemporary Films.* Rental: \$7.00.

Candid-eye cameras go behind the scenes to observe how the Salvation Army goes about its work of soul redemption and its many forms of welfare work. Band rehearsals for street corner meetings and personal reminiscences of an Army officer contribute to this film-study of men and women dedicated to a life of service to mankind.

This very realistic presentation offers an accurate picture of one phase of the total work of the Army—the evangelistic program. Strong points are the individual interviews and some excellent candid shots which bring into focus the great needs being met by this organization. It is a bit long, but for certain specific uses, it is *recommended for instruction and discussion with young people through adults.*

(V-B-1; IV-C-2; IX-A-15)†

The Brain Is the Reason

21-minute motion picture, b & w. Produced by the Woman's Christian Temperance Union, revised 1960. Available from the producer plus some denominational and educational film libraries.* Rental: service charge.

A young couple have a discussion on whether or not to have intoxicating beverages at a party, and the wife recalls an unpleasant incident in her youth. This episode provides the framework for a factual presentation of the effects of alcohol on the human body.

This is a good graphic lecture on alcohol, and there is enough of a story to hold the lecture together. The cast is amateur and the technical qualities are only average, since this is an old film revised and made over. While the conclusions reached are not always clear and obvious, the material is presented in a nonemotional manner, and the film is *recommended for instruction and discussion with junior highs through adults.*

(VI-C-4)†

*See "Sources" Index in your AVR:5.

†See "Subject Area" Index in your AVR:5.

For White Christians Only

29-minute motion picture, b & w. Produced by the National Broadcasting Company and National Educational Television, 1959. Available from Anti-Defamation League regional offices.* Rental: service charge.

This is a kinescope of a "briefing session" on the discrimination that exists in the housing situation. A brief survey of the facts by Frank Blair, NBC news commentator, is followed by a panel discussion on the problems and possible solutions.

The major strength of this material is that it deals with an emotional subject in a factual manner yet with ample specific incidents and experiences to point up the intensity of the problem. The technical qualities are not exceptional, with some of the usual drawbacks of kinescopes, but the subject matter more than makes up for this weakness. The film is *recommended for instruction and discussion with young people through adults.*

(IX-B-3)†

For a Closer Walk with God

71-frame filmstrip, color, script. Produced by the American Baptist Convention (Department of Baptist Films), 1960. Available from the producer.* Sale: \$5.50.

The American Baptist Assembly at Green Lake, Wisconsin, is the subject of this filmstrip. It tells the story of the Rogers family as they spend two weeks at Green Lake, attending conferences and absorbing the beauty of the grounds. The worshipful atmosphere which surrounds all the activities of the Assembly is emphasized.

Even though this is unquestionably a Baptist filmstrip, its value for others lies in the fact that many groups other than Baptists are using the Assembly for conferences. The photography is good, although some may feel it does not do justice to the grounds at Green Lake. The family participation shown in the filmstrip is decidedly a strength, and it is *recommended for promotion with junior highs through adults in American Baptist churches; acceptable for the same use in other communions.*

(IV-C-10)†

Little Man, Stand Tall

30-minute motion picture, b & w. Produced by the Disciples of Christ (United Christian Missionary Society), 1959. Available from the producer.* Rental: \$6.00.

Here we see the struggle and growth of a "little man"—little in wealth, knowledge, social values, and most of all, little in spiritual wealth. Through the influence of a mission program in his native land of Paraguay, the little man begins to stand tall.

This film shows well the variety of ways in which a mission church carries out its work. The story, however, is unrealistic in that too much happens to the man too quickly. There is also an anti-Catholic note which might be objectionable to some, and the common-law marriage aspect may not be understood by persons younger than senior high age. There is very little, if any, denominational bias, and the film is



"the earth is full of thy riches"

Psalms 104:24

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recommended for instruction and discussion with senior highs through adults.

(V-C-2)†

The Quest

33-minute motion picture, color. Produced by the Moody Institute of Science, 1958. Available from denominational and other Moody film libraries.* Rental: \$15.00.

The wreckage of mighty cities and empires of the past points up the futility of man's even greatest and most ambitious efforts to build for eternity. This film shows some of man's age-old attempts to achieve eternal life and concludes with a sermon proclaiming that only "he that doeth the will of God abideth forever."

As with all of this producer's efforts, this film is technically excellent. The photography is superb and the background music is effective. However, the sermon, which reflects the philosophy of the producer, makes the material useful chiefly for those in agreement with the point of view. Thus, it is recommended for instruction, discussion, and inspiration with senior highs through adults in conservative groups; acceptable for all others.

(I-E; VI-A-3)†

Soko of the African Bush

88-frame filmstrip, color, script, guide. Produced by the United Lutheran Church in America (Board of Foreign Missions and Luther League), 1959. Available from the ULCA Publishing House. Sale: \$5.00.

In this filmstrip we meet Soko, a young Liberian educator. It is the story of his growth and development from his youth in the African bush country through his conversion to Christianity and subsequent education that provides for his useful life as a layman in his church.

This beautifully authentic portrayal of African life and the work of Christian missions has many impressive close-ups. Curiosity, eagerness for learning, and zest for life are all clearly discernible in the pictures. The strip is a little long, and the script would have to be edited for use with other than Lutheran groups, but, all in all, the filmstrip is recommended for instruction, discussion, and motivation with senior highs through adults.

(V-C-1)†

The Summoning of Everyman

40-minute motion picture, color. Produced by General Films, 1956. Available from the producer: Box 601, Princeton, New Jersey. Rental: \$25.00.

We have here a filmed drama of the "morality play" type. Everyman is summoned by Death to go on a pilgrimage and to account for himself. He tries to get his friends to go along but finds he must go alone. He is accompanied on his journey by many human traits which take the form of men and women. At the end of his life, all have deserted him except Good Deeds.

This film will probably appeal only to those who have a serious interest in this particular form of drama. The point of view will be alien to most Protestants. Technical aspects are generally adequate,

though the sound is poor in places. The film would be acceptable for discussion with senior highs through adults who have an interest in such drama, but limited for all other uses.

(I-C-3)

Waters in the Wilderness

26-minute motion picture, color. Produced by the United Presbyterian Church in the U. S. A. (Commission on Ecumenical Mission and Relations), 1959. Available from the producer.* Rental: \$10.00.

This documentary story portrays the work of the historic Evangelical Church in Iran. Also included is a background description of the largely Islamic country and culture.

A strong point in favor of this film is that it presents the "new look" in mission work, in which no one denomination is emphasized over another. It covers the full range of Christian work in a non-Christian culture. Technical qualities are above average, and the native narrator adds much to the authenticity of the film. It is highly recommended for instruction and promotion with senior highs through adults in churches whose denominations support this mission; it is recommended for instruction and discussion in other churches.

(V-C-8)†

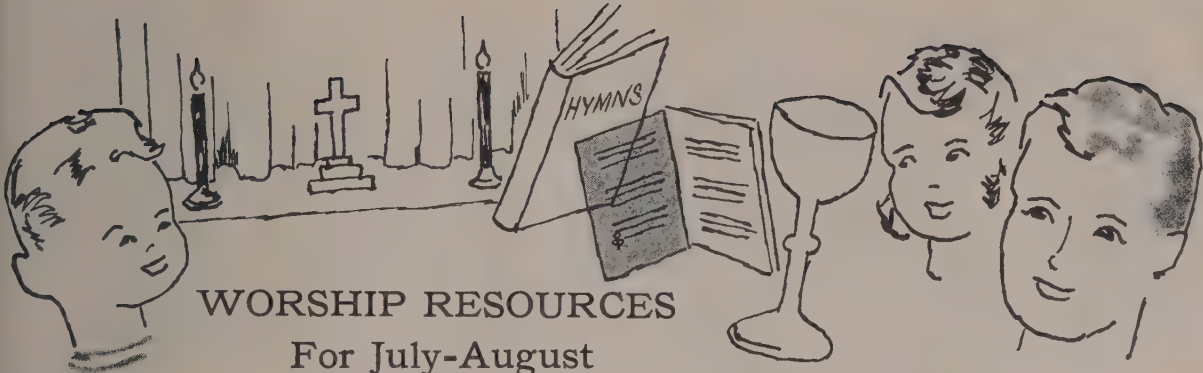
I Discover Ronnie and the Lab School

(Continued from page 19)

time in sessions with boys and girls in planning the activities for each day, in evaluation of experiences and in study. In the one-week residence school which I have just described, we were able to take large blocks of time for all these elements. A two-week school gives even more time for exploring the dynamics of the teaching-learning process. There are also one-week commuters' schools and observation-laboratory situations where less time is available.

The chief aim of each school is that of all good Christian education to help boys and girls become aware of God's seeking love as shown especially in Jesus Christ, and to help them respond in faith and love, to the end that they may develop self-understanding, self-acceptance, and self-fulfillment under God; that they may grow increasingly to identify themselves as sons of God and members of the Christian community that they may come to live as Christian disciples in all their relations and abide in Christian hope.

If this purpose is fulfilled with the boys and girls, the student teacher being caught up in the same experience, has his insights deepened and his teaching skills tested. In this way the broad aim of the laboratory school is fulfilled.



WORSHIP RESOURCES For July-August

Primary Department

by Martha Elliott DEICHLER*

July Resources

THEME FOR JULY:
Our Country

For the Leader

The ideas of good citizenship are not beyond the comprehension of the primary child. It is not too soon to plant thoughts which could develop later into attitudes of Christian statesmanship. The self-centered tendencies of children and adults alike make it difficult for a democracy to succeed. Only through the love of God can these selfish drives be conquered. It behooves us as Christian leaders to commit ourselves so wholly to our Creator that the children, in turn, may catch a glimpse of sacrificial devotion. The Christian citizen is not so concerned that *his* rights all are met as that the rights of *all* people are assured. This concept of freedom calls for sacrifice on the part of many.

Does the primary department provide a place to "try out" this concern for others? Are the teachers and pupils included in the superintendent's planning? Do the pupils consider the teacher as they participate in the schedule of the day? Do teachers allow pupils opportunities to place others before themselves? Is the Sunday experience in the primary department one of fellowship which reaches beyond the classroom walls in love to all people, regardless of money, position, or race?

Worship Resources for Each Sunday

CALL TO WORSHIP: Psalm 117

HYMNS: "Our happy land, America"¹;

*Pastor's wife, East Penfield Baptist Church, Fairport, New York, with two primaries in the parsonage.

¹Found in *Hymns for Primary Worship*, Westminster or Judson Press.

"The many, many children"

A suggested order of service which may be followed each Sunday, or adapted, is given for service No. 1.

1. The U.S.A.

CALL TO WORSHIP

HYMN

POEM: "Whenever I Say 'America'" by Nancy Byrd Turner. (Found in *The Year Around Poems for Children*, selected by Hazeltine and Smith, New York, Abingdon Press, 1956, p. 77.) If this is not available the following selection may be used.

AMERICA'S MAKING

God built him a continent of glory and filled it with treasures untold;
He studded it with sweet flowing fountains and traced it with long winding streams;
He carpeted it with soft rolling prairies and columned it with thundering mountains;
He graced it with deep-shadowed forests and filled them with song;
Then he called unto a thousand peoples and summoned the bravest among them.
They came from the ends of the earth, each bearing a gift and a hope.
The glow of adventure was in their eyes, and in their hearts the glory of hope.
And out of the bounty of earth and the labor of men;
Out of the longing of hearts and the prayer of souls;
Out of the memory of ages and the hopes of the world,
God fashioned a people in love, blessed it with purpose sublime, and called it America.

RABBI ABBA HILLEL SILVER

HYMN

GROUP THINKING:

This week we observe a national holiday—one belonging particularly to our country—Independence Day. You all know that it is a day commemorating the founding of our United States. Often we take some of our blessings for granted—that is, we are so used to having them that we forget to recognize them and be grateful for them. We grow to expect them and neglect to remember how many people struggled and labored to bring them to pass. This morning I want you to put your thinking caps on once more and share with each other your thoughts about our country. When I say THE UNITED STATES OF AMERICA what comes to your mind? (The responses probably will be many and varied. Take time to allow

as many as possible to participate. Guide the children's thoughts to include such concepts as tolerance, brotherhood, freedom of worship, and opportunity.)

LITANY:

Note: Following the group response, there will be a pause while the pianist plays one line of "O beautiful for spacious skies."

Leader: For America and for all the early settlers and brave leaders who dared to face hardship to help make this country possible—

Response: *We give thee thanks, O God.*
Pianist: plays first line of "O beautiful for spacious skies."

Leader: For the men and women with dreams, along with determination and courage to make them come true—

Group: *We give thee thanks, O God.*

Pianist: second line.

Leader: For the opportunities today of school, health, worship, and work—

Group: *We give thee thanks, O God.*

Pianist: third line.

Leader: We know that our country will be just as strong as the individual citizens. We seek, then, your forgiveness for times when we have been selfish and willful, your inspiration to lead us onward in your way, and your courage to support the decisions made according to your will.

Group: *Help us, O God.*

Pianist: fourth line and Amen.

2. Our Flag

STORY:

WHAT MAKES A FLAG

What makes the Stars and Stripes "your flag and my flag"? An act of Congress? Yes. On June 14, 1777, the Congress of the United States was so impressed with the need of a flag for our newly created nation that this resolution was passed:

"Resolved, that the flag of the United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation."

But a resolution of Congress passed a hundred and fifty-nine years ago could not alone make a flag our flag. The flag becomes our flag as we claim it for our own and as we put something of ourselves into its making and into its meaning.

One of the outposts of the American forces during the Revolutionary War was Fort Schuyler. It was located in what was then a wilderness, where Rome, New York, now stands. In the year 1777 it was besieged for twenty days by British soldiers and Indians. When reinforcements arrived they brought with them the news that Congress had decided upon a flag. The soldiers of the fort had no flag, but

when they heard what the new flag of the country was to be, they immediately set to work to make one.

The supply of material was limited. There was no store to which they could go and buy what they needed. They had to make the most of what they had. The white stripes and stars were made from a man's shirt. The wife of one of the soldiers gave her petticoat to supply the material for the red stripes. The blue was taken from the cloak of Captain Abram Swartwout. Loyal hearts gave what they had and loving hands worked eagerly to put the materials together. It was not as fine as the flag made by Betsy Ross, but the men of Fort Schuyler were as proud of it and as loyal to it as if it had been made of the finest silk. It was their flag.

We ourselves make the flag. Its white cannot stand for purity unless we are pure. Its red cannot stand for sacrifice unless we are willing to sacrifice. Its blue cannot stand for justice unless we are just.

What makes a flag? What we are, and give, and do, makes a flag.

SIMEON E. COZAD²

PRAYER: Dear God, we want to live in such a way that we honor our flag. We remember that the white stands for goodness. Help us to be good. We remember that the red stands for giving. Help us to be giving. We remember that the blue stands for fairness. Help us to be fair. Amen.

3. The Flag—Take Care!

STORY: "Antonio"

Antonio stood under the shade of an awning on a busy street, trying in vain to keep out of the driving rain. People were hurrying to get home from work, and Antonio was shoved from side to side, but still he hardly seemed to care. It was time for Antonio to be at home for his supper, but he just stood there with a puzzled face, looking at the front of a big touring car that was parked in front of the store. It was an expensive car, and its nickel trimmings shone through the rain, but it was not the size of the car nor the bright trimmings that attracted the boy. He was steadily looking at the cap over the radiator and trying to decide what to do.

At last he seemed to gather up courage to carry out some plan, for he darted into the street through the pouring rain, and with a determined look, he reached up and grasped a number of small American flags which were fastened to the radiator cap. With a sweep of his hand he pulled them from their place saying angrily, "No, no. The flag must not be there." He started to put them under his coat, but a big hand reached down from above him, and a traffic policeman lifted him right off his feet and landed him, with a shake, on the sidewalk.

"Hey! You young rascal! What do you mean by stealing those flags? Give them to me," he said, shaking Antonio vigorously again. "What did you expect to do with them? Give them to the boys, eh? Well, you come with me."

Antonio's eyes opened wide. "Give the flags away!" he said. "No, no. I didn't want to give them away."

"Then why did you tear them from the car and hide them under your coat?" said

the policeman. "Bring them out, I tell you."

Shielding the dirty little flags from the rain, Antonio handed them to the angry policeman. They were watersoaked and torn, and the boy shook his head as he looked at them. Trying hard to keep the tears back, he said simply, "That is my new flag. Every day in school I do so to the flag," touching his free hand to his head. "We wrap our flag up like this," placing several folds of the wet flags together in the hand of the officer. "We never let it touch the floor, for it would get dirty. I sing to the flag of America. I love my flag at the school, and I work to earn one for myself in my home. That man cannot love the flag. He leaves it in the rain. See the mud and oil on the stars. It is torn when he drives fast. I took his flags to hold them till he comes. I don't like my flag to get wet and dirty like that," and the boy pointed to a very dirty one of the bunch.

All about them the crowd had gathered, but the boy did not see them. He was thinking only of the safety of the little flags. Closer and closer the people crowded, curious to see what the policeman would do. The boy had acted like a thief, but he had talked like a patriot. The crowd was ready to cheer him when he finished speaking.

The policeman stood for a moment, silently looking at the wet, dirty flags. Then he patted the boy kindly on the head and said, "Antonio, you were wrong in taking the flags from the man's car. I don't like to see the flags torn and spattered any more than you do, but the law allows a man to put them on his car and get them dirty if he chooses. I am sure that you were trying to honor your flag, but you came near to getting in trouble. I will stay here and keep the flags for you until the man comes out to get into his car, and then I will tell him what you have done, and ask him not to put them back while it is storming. Will that be all right?"

Antonio squeezed the hand of the big policeman and smiled as he turned to push his way through the crowd to go home. Everywhere people were holding out their hands to him, and some spoke kindly to him.

"Good-bye, Antonio," called the policeman, waving his hand to the boy. "You are becoming a good American."

MARGARET WHITE EGGLESTON³

PRAYER: Dear God, help us to be such faithful followers of yours that, in turn, we will be good citizens of our country. Amen.

4. My Country— My Responsibility

STORY: "Our Land"

Bob was excited because tomorrow was the Fourth of July. He could hardly wait for the fun. What was the Fourth for, anyway, if not to have fireworks an' everything? He was curled up in a big chair in grandfather's library, waiting for it to get dark enough for skyrockets, when something remarkable happened!

Afterward he could never be made to say it was a dream—it was entirely too real. But just as the room began to get sort of ghostly in the twilight George

Washington's picture on the wall in front of him began to come alive! Those firm lips actually smiled as the serious eyes looked across the room to the pictures of Abraham Lincoln and Woodrow Wilson, who smiled back at him in friendly fashion.

Bob nearly jumped out of his chair when Washington began to talk. "Another birthday for our land," he said in a voice that made the stillness in the room seem more pronounced. "I'm thinking of her first birthday."

"Ah, yes," Lincoln answered, in reverent tones, "it was through you and your helpers that she ever had a birthday. What," he went on dreamily, "do you think was your best gift to her?"

"I was guided by a Greater Wisdom than mine own," Washington spoke thoughtfully, "but early in life I learned that I could influence people. I remember I wrote this in my book at school—'Labor to keep alive in your breast that little spark of celestial fire called Conscience.' I never forgot that, and always tried to influence people in the right way."

Lincoln's eyes had a faraway look as he spoke next: "I used to read about you when I was a child, but I couldn't picture myself as a President along with you. But life shoves us into places that God gives us the grace to fill. I think my gift was love. Somehow I loved everybody—and when my trying to help caused a great war, it broke my heart—and yet it made our land brighter than ever before; and when my life was taken it seemed a small thing because I loved the people."

Wilson's eyes looked sad and wistful as he spoke for the first time. "I studied about you both when I was a little boy, but I never dreamed I'd be making history too. But I know now we all do whether we want to or not. I too loved, but I could not make men see as did Lincoln. Another war was wrecking the earth in my time, and oh, I longed to have our land lead the suffering world into paths of peace. I gave my mind to that cause, and though I did not live to see it I know that through our struggles the children of today are learning that there is a better way than war to make God's kingdom come."

Bob could not keep still any longer.

"I say," he cried excitedly to the quiet pictures on the wall, "can't I give something to our land as a birthday gift besides firecrackers?"

"My son," Wilson answered first, "God has given you a mind. Fill it with the good, the true, and the beautiful."

Lincoln spoke next: "Love is the great gift in every heart. You can keep love growing until it is the strongest thing in your life."

Then Washington, the first President, spoke last: "Then, my boy, with a good mind, and a great love, remember to use your influence for the right. If every boy and girl will remember these three things, we who have finished our work may rest assured that our land will be bright 'with freedom's holy light.'"

VIRGINIA GREENE MILLIKIN⁴

PRAYER: O God, we glory in the past history of our land. We are humble as we think of the future of our land. Help us to start growing now as primary boys and girls so that in our generation leaders may develop who will keep alive "freedom's holy light." Amen.

²Simeon E. Cozad, *The Second Book of Story Talks*. New York: Round Table Press, 1936, pp. 163-5.

³Margaret White Eggleston, *Seventy-Five Stories for the Worship Hour*. New York: Harper & Brothers, 1929, pp. 15-17.

⁴Virginia Greene Millikin, *The Friendly Light*. New York: Abingdon Press, 1929, pp. 59-61.

5. God and Our Country

Note: Let two primaries share in this service by reading the litany responsively. The entire group will respond chorally by singing the last two lines, fourth stanza, of "O beautiful for spacious skies."

PRaise LITANY:

1st Voice: Praise be to God for America—for cities teeming with people, for open countryside, for homey villages.

2nd Voice: Praise be to God for America—for many natural blessings: mines of coal and copper, lakes and rivers full of fish, miles of green forest.

Group Choral Response.

1st Voice: Praise be to God for America, where people can go to school, choose their own careers, and worship God as they see fit.

2nd Voice: Praise be to God for America, where there are still spots to explore, fields to investigate, and challenges to meet.

Group Choral Response.

1st Voice: Praise be to God for America. Although freedom is proclaimed for all people, it still is not so in some places of our country. Forgiveness we ask for this, O God.

2nd Voice: Praise be to God for America. Many citizens have given in to the sin of pride, and the successful has lorded his position over that of others. Forgiveness for this pride, we beg, O God.

Group Choral Response.

1st Voice: Praise be to God for America. The freedom to live, work, and play depends on just how each one accepts his responsibility as a citizen.

2nd Voice: Praise be to God for America. We want to make our country a place of true freedom. Help each of us to learn concern and respect for others' rights and wishes.

Group Choral Response.

Leader: In the silence that follows, let us search our own hearts. Help us to drive out thoughts and deeds which trample down another person. Help us to promise God our love for him and thus our love and concern for others—the only true basis for a free land.

Moment of silence and dedication.

Leader: We seek your help, O God, as we grow. Amen.

August Resources

THEME FOR THE MONTH:

Friends

For the Leader

Vacation time often provides opportunities for special friendships. These new friends may be boys or girls in a summer camp, neighbors of grandparents in a distant city, or occupants of the adjoining cottage by the lake. We may make friends with a person of another generation—an elderly man who enjoys the quiet companionship of a small fisherman, or a cookie-baking matron who is eager to share in the delight of an appreciative apprentice. The new friend may be a person of another race as travel carries a child to other sections of the country or world or as a city child vacations in the small town or country through the "fresh-air" program. Many times these are meaningful friendships—ones we look forward to having and, in turn, often ones that we hold dear all through life. Such thoughts and memories of summer friend-

ships provoked the theme for this month—*Friends*.

Some Worship Aids for August

CALL TO WORSHIP: John 15:12

HYMNS: "Some friends of mine are boys and girls";¹ "I want to send a friendly song"

1. True Friendship Brings Out the Best

STORY: "Jesus, Friend of Zacchaeus"

One day Jesus came to the city of Jericho. There a man named Zacchaeus lived. He had become rich by cheating his fellow citizens as he collected their taxes. He would charge them more than the government required and then he would take the extra money for himself. This was a common and legal practice in those times. Zacchaeus had heard a lot about Jesus and was curious to get a glimpse of him. Since he wasn't tall, he climbed up into a sycamore tree to get a better view. As soon as Jesus came to that tree he stopped, looked up, and called, "Come down, Zacchaeus, for today I am going home with you."

Imagine the surprise of Zacchaeus when he realized that this teacher had selected his home to visit! Imagine the even greater surprise of the followers of Jesus and of the crowd when they realized that he had chosen as his host one whom they considered to be a sinner.

Zacchaeus was full of joy and glad to know better this one about whom he had heard. Jesus' friendship for him meant so much that he promised Jesus that from then on one-half of his wealth should go to the poor, and that he would repay to all four times as much as he had cheated them.

PRAYER: O God, help us to be the kind of friend that brings out the best in others. May it be easy for our friends to be kind, honest, and thoughtful when they are with us. Amen.

2. A Friend Is Helpful

STORY: "The Lame Man and the Blind Man"

A lame man was limping along a road which was rough and stony. Because of an injury which had left him with a stiff knee, he was able to lift one foot only a little way above the ground. Each step caused him pain and frequently he hit his foot against a stone, which added to his distress. He was making slow progress and sat down by the side of the road to rest. Not only was he tired, but also lonely and discouraged. He said to himself, "The sun is setting and it will soon be growing dark. I am afraid that I will be unable to reach the end of my journey before night."

As he sat there with his melancholy thoughts, he saw another man coming down the road who also seemed to be having a difficult time. He carried a cane with which he was feeling for the path ahead, and as he came nearer the lame man saw that he was blind. Careful as the blind man was, he stumbled over the jutting edge of a sharp rock and fell headlong in the dirt. The cane flew out of his hand and snapped in two as it hit a stone wall.

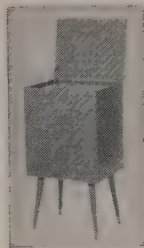
The lame man arose and went to his

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assistance. He helped him up and brushed the dirt from his clothes. Then he looked about for a stout stick to take the place of the blind man's cane, but was unable to find one. The blind man thanked him for his kindness and said, "This is hard walking for a person who is unable to see."

"Indeed it is," said the lame man, "and it is also hard for me because I have a stiff knee."

"Both of us seem to need help," said the blind man, "so let us assist each other. Put your arm around my shoulder and I will give you enough support so that it will be easier for your lame leg. At the same time you can be eyes for me, so that my blindness will not cause me to stumble."

The lame man accepted the blind man's suggestion and they went along together.

Each made better progress because of the aid given by the other. The road now seemed less rough and as they talked together, they found it less lonely. Soon they reached the village which was their destination.

"The way never seemed so short before," said the lame man. "Yes," answered the blind man. "Life is made easier for people when they help each other."

WALTER D. CAVERT⁵

GUIDED PRAYER:

Let each one of us today pray silently to God after I mention some suggestions for your thoughts.

⁵Walter D. Cavert, *Story Sermons From Literature and Art*. New York: Harper and Brothers, 1939, pp. 65-6.

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Dept. E

Let us thank God for our friends and think of them by name. (Pause)

Let us thank God for the specific times that friends have been helpful to us. (Pause)

Let us ask God's forgiveness for the times when we have let chances to be helpful pass by. Let us actually tell God of times in the past week when we have neglected to be friendly. (Pause)

Let us ask God's help that we ourselves will be alert to the needs of our friends and eager to be of assistance to them. (Pause)

We lift our prayers in the name of God's Son and our Friend, Jesus. Amen.

3. A Friend Is Forgiving

STORY: "The Runaway Slave"

There is a short letter in the Bible written by Paul to a man called Philemon. The main purpose of this letter was to request forgiveness and understanding from Philemon for Onesimus, his runaway slave. Paul had met Onesimus in Rome and had become his true friend. He had helped the slave to see that it was wrong to desert his master. He had shown him what love and forgiveness could be and had helped him to decide to return to Philemon willingly.

When Onesimus went back to his master, with him he took this letter written by Paul. In it Paul pleads for his friend, Onesimus, the slave, and urges Philemon to accept him as a brother. Paul goes even further. He writes that if Onesimus has done any wrong or owes any money, he, Paul, will repay it and make it right.

Paul was indeed a friend to the slave, Onesimus, but also to Philemon, the master, he showed friendship. He wanted that same forgiveness and warmth of heart for the master and pleaded with him to show it. A true friend is forgiving and in turn wants others to know the joy that comes from forgiving too.

PRAYER:

Dear God, the knowledge of friendship and love has come to us through the life and teaching of Jesus, your Son. We are grateful for his teachings and example. Help each of us to be true friends this week. Amen.

4. Friendship Can Be Difficult

STORY: "A Friend?"

"Don't be a talebearer," Jim's mother had always told him; and now what was he to do? Miss Jones, the teacher, was asking everyone in the room about that stone that broke the window. How he wished he didn't know about it! But he did. He had been going past the schoolhouse just before dark last evening and had seen Bob Merrill, a queer, rough boy, deliberately throw a stone right through the window in Miss Jones' room. Bob had looked hurriedly around when the windowpane crashed, and as he spied Jim he had said threateningly: "Don't you dare tell on me. Do you hear? I'll get you if you do."

Jim had hurried home and tried to forget all about it. But here was the teacher right now asking the girl next to him if she knew anything about it.

"No, Miss Jones," the little girl replied in a frightened voice.

It was Jim's turn. Would it matter just this once if he didn't tell the truth? Bob was such a big boy, he might do something awful to him after school. Then,

besides, his mother had always told him not to tell tales.

"Jim," the teacher's kind voice was saying, "do you know who broke the window?" There was a terrible moment of silence. Jim felt that all the eyes in the room were fixed on him.

Then—"Yes, Miss Jones," he faltered in a low tone.

"Thank you," answered the teacher. "Now, Jim, I want to make it clear," she went on, kindly, "that in telling who it is you are not being unkind to the person, but you are showing your loyalty to the school in helping us find the guilty one."

"But," faltered Jim, "will it be—being a friend to one who did it?"

"Yes, indeed," said Miss Jones, brightly. "We are trying to help him too. Maybe if I know who it is, I can say just the things that will make him know how wrong it is. How can we help him if he keeps hiding it from us by not telling us himself?"

Just a moment more Jim hesitated, then he pronounced the name in a low voice—"Bob Merrill."

Bob Merrill, who sat right behind him, leaned forward. "I'll get you for this," he muttered angrily.

Jim marched out with the others, wondering how Bob would get even, but somehow he felt that he had been true to

himself and that nothing else really mattered.

The next morning as he was on his way to school he heard a whistle behind him. He turned, and there was Bob running toward him. "Now I'll get it," he thought miserably, but he stood still.

To his great surprise Bob had a broad grin on his usually scowling face.

"Say," he began, hurriedly, "I'm glad you told on me. The teacher sure was fine after school, and told me a lot about being my own worst enemy, because I let myself be a coward, and I sure was mad at myself for not telling before you had a chance."

"I'm glad you're not mad at me," said Jim happily.

"My, no!" Bob answered in the most friendly tone Jim had ever heard from him. "Why, if it hadn't been for you I'd never have had that talk with Miss Jones. I'd have gone on being as mean as they make 'em; but now you watch me. I'm going to act like I'm not ashamed to live with myself!"

VIRGINIA GREENE MILLIKIN*

PRAYER: Grant us wisdom, O God, to know the difference between selfish tattling and helpful reporting. We want to be true friends to all. Please help us to know how. Amen.

Junior Department

by Jean Hastings LOVEJOY*

THEME FOR JULY-AUGUST:
The Christian Life

For the Leader

In many church schools it is possible during the summer months to have a flexible program and to spend a considerable amount of consecutive time on an activity or a unit of study. It is my hope that more than the normal amount of time might be spent in worship—in the leisurely planning and execution of this vital part of the program. I have been impressed with the possibilities of directed rhythmic movement in releasing tensions built up during the year, and in learning to use body, mind, and heart in worshiping God fully. Consequently the materials given below are directions for rhythmic and spoken interpretations of different kinds. Perhaps these could be used in a vacation church school if there is not time to develop them in Sunday church school.

It is suggested that we plan to use these hours of worship in thinking about the Christian life and about what difference it makes to join a church family. Some in the group may be approaching their twelfth birthday, when the pastor may say to each of them, "Sally, do you want to join my membership class?" It would be well if Sally and the others knew what they were being asked to join, and why.

The choral and movement interpreta-

tions should help the boys and girls sense the emotional context of the Christian life. Two of the scenes in "The Christian Life" are interpretations of the important sacraments of Protestant churches, Baptism and Communion, or the Lord's Supper. The third scene deals with the Christian life as a journey, or a "pilgrim's progress." This section is based on John Bunyan's *Pilgrim's Progress*, which is well worth re-reading at this time. The children also should be encouraged to read it.¹

The April 1961 issue of the *International Journal* has a feature section devoted to "Creative Movement in the Christian Education of Children." The leader should study this material in some detail before attempting the technique with a group. To introduce this method, let us begin with a simple interpretation of "The Good Samaritan," whose origin is unknown, but which has been used widely.

[Editors' Note: Leaders who do not find it possible to use the resources below will find help in other parts of the worship section. The July Resources for the Primary Department, and the August Resources for the Junior High Department would be of interest to juniors, with any adaptations which may be thought necessary.]

¹For an excellent children's version of this time-honored classic, see *Pilgrim's Progress*, by John Bunyan, retold and shortened for modern readers by Mary Godolphin, with drawings by Robert Lawson. Published by J. P. Lippincott Co., New York, 1939, and still in stock. A shortened version of *Pilgrim's Progress* is also available in many languages. The Chinese version can be obtained from the Christian Book Room in Singapore and in Kowloon, Hong Kong.

Echo-Pantomime: "The Good Samaritan"

Leader: When Jesus was asked, "Who is my neighbor?" he answered by telling a story. Let's tell and act this story in echo-style. I will say a few words and do some actions, and then you say and do the same things, like an echo. Here we go! (Leader says the phrase while making the corresponding movement; the group echoes the words and the movement. Each person takes all of the parts indicated.)

I am a certain man.
stand straight and smile
One day, I put on my sandals
pretend to slip on sandals, while standing
And my traveling cloak;
slip arms into loose cloak
I took my money bag
hold it in fist
And hid it in my belt.
tuck in wide belt
Then I started on my way
mark time in place
From Jerusalem to Jericho,
sweep arm in wide arc
Over rocky roads,
mark time
Past dark caves
round gesture, contract a bit
Where robbers could hide.
increase contraction, look fearful
I pretended I wasn't afraid;
stand straight, hands clasped in back
I even whistled.
whistle
All of a sudden
crouch, arms go up
Robbers jumped out!
crouch as if to protect one's self
One of them hit me.
kneel, head down
That was the last I knew.
bend head further
After a while, I heard footsteps.
rise with arms akimbo; slap palms on arms
The footsteps became louder;
slap more loudly in same position
It was a priest.
hold arms akimbo, stop slapping
He said, "Too bad, too bad,"
same position; look down and shake head
Then he went on his way
slap arms again fairly loudly
And his footsteps died away.
slap more and more softly
After a while
arms at side, head held as if listening
I heard new footsteps;
hands at shoulder level, snap fingers
It was a Levite.
still snapping fingers
He said, "Dreadful, dreadful!"
snap fingers, shake head
Then he went on his way.
snap fingers, softly
Soon I heard other footsteps;
slap thighs, one after other; then slap hands, and repeat this sequence
It was a Samaritan on a donkey.
same slapping
"Whoa! Need any help?"
pull reins, then lean over and look down
Then he jumped down
jump off side of donkey
And took off his cloak

*Missionary of the American Board (United Board of World Ministries), Tunghai University, Taichung, Taiwan.

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take off cloak
And tore it for bandages.
tear strips of cloth
Then he knelt down
kneel
And bandaged my wounds.
roll bandages on wounded areas
Then he lifted me up and placed me on his donkey,
lift and place on donkey
And slowly we went on our way.
slap thighs and hands, more slowly
Soon we came to an inn.
stop slapping at end of this line
"Anyone here? Do you have an extra bed?"
knock twice before asking
"Fine!"
clap hands once
Then he took me into the inn,
carry the traveler
And laid me on a bed,
place him gently on the bed
And watched over me all night.
spread hands wide to sides, looking down

The next morning, he said to the innkeeper,

reach for money bag (in belt)
"Here is some money.
give innkeeper two pieces of money

If you need more
look at innkeeper
I will give it to you on my return."
tucking money bag back in belt

And he went on his way.
usual slapping sound for Samaritan, soft

Now that priest
fold arms like priest
And that Levite—
snap fingers once like Levite

They didn't hit me;
spread hands a little to sides
They were good
arms down at sides

For nothing!
clasp hands in back and smile
But that Samaritan—
clap hands once in front (not on thighs)
He really helped me.
arms out and down; smile

Go thou
right hand up
And do likewise.
Both hands in forward thrust, palms up.

Hymn Interpretation: "Rejoice, Ye Pure in Heart"

The next step in learning relatively simple symbolic choral and rhythmic interpretation might be the interpretation of the hymn "Rejoice, ye pure in heart."²

The group might begin by reading aloud together the words of the first stanza.

At the refrain, "Rejoice, rejoice, rejoice, give thanks and sing," divide the group into two parts, one on either side of a simple worship center. Let them lift their arms upward in a natural gesture of praise to God for his blessings, first one group and then the other. For the phrase "give thanks," suggest lowering the arms with open hands at the sides, followed by spreading the palms upward. At the

²For a full description of a rhythmic interpretation of this hymn and others, with illustrations, see *Look Up and Live*, by Margaret Palmer Fisk, Macalester Park Publishing Co., St. Paul, Minnesota, 1953.

phrase "and sing," lower the arms almost all the way to the sides, but with palms forward.

These are all simple movements, but to be most successful the leader should practice them herself before a mirror at home before she attempts to lead the boys and girls. The gestures mentioned should seem natural; if not, the leader should change them to gestures which are. The pupils will add their own bodily expressions of praise and thanksgiving.

The second stanza of "Rejoice, ye pure in heart" could be sung effectively as a processional. The group walks two by two toward the worship center, where the lines divide to form a semicircle. The chorus may be repeated as before, and the third stanza used as a recessional.

These directions should be adapted to fit the physical attributes of the room, the presence or absence of a worship center, and most important, what comes as a natural expression of worship from the boys and girls.

By now you will have sized up your group as to their abilities. Some will do better at singing or speaking the words than others. For some the rhythmic movements expressing joy, praise, thanksgiving, will come more naturally than to others.

Interpretation: The Christian Life

For the following interpretation you will need both a *speaking choir* and a *rhythmic choir*. You may have to choose the boys and girls for the different parts, but you may find the whole activity more creative if you now have an *esprit de corps* in the group so that they themselves choose which they would do better.

The first step is to have both speaking and rhythmic choirs *read* the words together, with adults taking the solo parts at first. (The adults should have read the words previously in order to read them aloud effectively.)

The second step might be to discuss with the boys and girls the *meaning* of the script, and ask for suggestions as to movements for interpreting it. Don't worry if the ideas are not profound. The expression of movement to interpret ideas comes with practice. To begin with, have simple suggestions from various children on how to depict despair (body limp, head down in crouching position), hope (standing, head up, hands out from sides, palms forward), guilt, etc. Then try out the first scene, and follow with the second and third.

The third step could be to sort out the light from the dark voices for the various parts in the speaking choir.

Practice the speaking and rhythmic choirs separately at first, having an adult to supervise each choir.

If you decide to present this for the parents or another department, you may want some simple costuming or robing. This could be worked out with the whole group, considering color and form. A few suggestions are made in the text.

The last step, of course, is to rehearse the two choirs together and then go through the whole interpretation. Take care that it doesn't turn into a theatrical

performance, but remains always in the mood of worship. By all means enjoy it with the boys and girls. If you present it with sincerity and enjoyment, they will enter into the spirit of worship too.

Scene One: Christian's Baptism

(The words for the Speaking Choir are given at left, in roman type; the actions for the Rhythmic Choir are indented and put in italics.)

Chorus: I baptize thee, Christian, in the name of the Father, the Son, and the Holy Spirit.

(Christian enters, dressed in gray; kneels facing altar. Minister enters, dressed in black with white stole. Lays hands on C's head; then exits.)

First Light Voice: I've been baptized; I've been made clean and whole. The water has washed me clean.

(C rises, facing people, arms away from sides, palms forward; smiles; sweeps hands from head to feet.)

Second light voice: I've given my heart to God; I am free, yet bound.

(C lifts head and leans back with arms above head; then crosses arms on breast.)

First light voice: I must not be anyone of whom God would be ashamed!

(C drops head and hands; kneels in prayer, hands folded.)

Scene Two: Christian's First Communion

Chorus: Christian, thy sins are forgiven thee. Do this in remembrance of me.

(Others may join Christian, kneeling. Minister enters, lays hands on C's head; offers imaginary plate of bread to C and then to others.)

Second dark voice: In taking the bread, Christ's broken body, I bow my head for shame of my sin;

(C and others take bread, put bread to mouths; bow low, covering heads with hands.)

Third light voice: For joy that he died for me, that I might be forgiven.

(C lifts head, holds out hands; folds them on breast. Others do the same.)

Third dark voice: I'm drinking the cup—his blood shed for me. I pray to God to heal the many wounds I cause against his will.

(Minister offers the imaginary cup to C. As if taking the cup, C bows head. Others follow. All rise, with renewed strength, and go out quietly with heads up, lifting hands as though shouldering pack on back for journey.)

Scene Three: Christian's Journey

(See "For the Leader," above. This section is based on *Pilgrim's Progress*.¹)

Fourth dark voice: Here am I, Christian, on life's journey, climbing mountains of Difficulty, carrying a heavy load of Worry.

(Christian enters, with heavy load on back and a staff to lean on. Walks, bowed down, as though climbing; shifts load, groaning with weight.)

Fifth dark voice: I'd better ask the Way and get some help with this pack that bends me double with its weight.

(C looks around for help; then groans and bends over double.)

Sixth dark voice: I seem as far from Home as ever, and my load grows heavier with each step I take.

(C stops, bowed down. Dark figure enters, towers over C.)

Fourth light voice: Here's a traveler up ahead. I wonder if he knows the Way.

He's reading a Book. I'll listen to him reading.

(Another Traveler enters, carrying a pack and an imaginary book. C approaches him as though about to ask a question. Stops to listen.)

Chorus: "I am the Way, the Truth, and the Life. No one comes to the Father but by me." **First dark voice:** I'll pray, then, to the Father, that I may be shown the way.

(Both C and Second T have dropped to their knees to pray. T goes out alone.)

Fifth light voice: I'll lay my burden down at the foot of this tree.

(Christian rises and takes pack from back; lays it at foot of cross.)

Several dark voices: O God, I didn't know you suffered. I see your Son upon the Cross, telling me to go the narrow Way.

(C drops to knees; looks up. Shakes his head.)

Second dark voice: It looks so dark and lonely. It goes down into a deep valley. I am afraid to go alone.

(Eight dark-robed figures have entered and stand back to back, four on each side, making a valley between them. C puts hands up to ward off danger.)

Chorus: "Let not your heart be troubled. Believe in God, believe also in me." "I will not leave you desolate. I will come to you."

(C picks up staff, seems to walk easily without a burden on his back, begins to smile. Walks off swiftly, with head held high.)

Sixth light voice: I can't see you, but I feel you near. My heavy load of worry's gone. I am content to follow any path with you beside me.

(Other travelers file across, as though on a journey.)

Chorus: "Lo, I am with you always, even unto the end of the world."

Third dark voice: I've lost my way again!

(Christian has entered, walking more slowly, with head bowed.)

Seventh light voice: Now I remember that easy path. Downhill to the plain it led. I just ran headlong.

(C walks jauntily, skipping with abandonment.)

First light voice: I forgot to praise God for life, to thank him before I slept. I'll do it now, this very hour.

(C serious again, stops, kneels, raises eyes to heaven, hands lifted. Bows head, folds hands.)

Chorus: "Your Father knows what you need before you ask him."

(Many travelers have entered quietly, some smiling at Christian, some bowed down with burdens.)

Several light and dark voices: Now I see many others journeying, too. I'll help this man with his burden. "I was glad when they said unto me, 'Let us go to the house of the Lord.'"

(C helps lift pack from back of one traveler. Other straightens up tall, smiles at C. Others with burdens drop theirs and join hands.)

Chorus: Yes, that's where I'm going, to the house of the Lord. I'll join in singing and praising God; then I'll not easily lose my way.

(All join hands. As though singing, they walk joyfully along, heads high, as though full of strength and hope. Finally all kneel in two groups on either side of the altar, with hands lifted.)

Second light voice: I am Christian on my journey Home to God.

(The hymn "Rejoice, ye pure in heart," might be used for a closing.)

Junior High Department

by Mary E. HUEY*

July Resources

THEME FOR JULY:

America the Beautiful

To the Leader

On the deck of a British prisoner-exchange boat during the War of 1812 Francis Scott Key wrote the famous words that were destined to become our national anthem. A true "battle hymn," it reminds us of the national stress at the time it was written, mentioning the "rockets' red glare" and the "bombs bursting in air." Almost a hundred years later another great national hymn was written

by Katherine Lee Bates. Her poem reminds us of what patriotism at its highest and best can and should be, and forms the background of our thinking for the worship services in this month, which marks the one hundred and eighty-fifth birthday of our country.

The first half of each stanza of the hymn recounts with gratitude the natural beauties, the historic past, the goodly heritage, and the riches of our country. The second half of each stanza offers a prayer for God's grace to continue to bless us, for his wisdom to guide and to correct us, and for his love to show us how to live in peace and brotherhood with all men. In a time when purveyors of hate and suspicion, when name-calling and rabble-rousing, when superpatriotism and "my country right or wrong" all combine to blind men's eyes to the truth, it is

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well to remind ourselves of the things which truly make an individual or a nation great, and to reemphasize the need for our lives to be founded on the principles of the Christian faith.

While phrases from the hymn "America the Beautiful" have formed the background for each of the worship services, the hymn itself is only briefly referred to this month. Another use of it might be to develop a worship service using colored slides to illustrate the "spacious skies," the "amber waves of grain," the "purple mountain majesties," and so on.

A junior high who is handy with a camera, and who may be planning a vacation trip with his family this summer, might be commissioned to take pictures during his travels and bring them back to create a background of illustrations for the hymn. (Denominational bookstores have some illustrated worship services of this type, but it would be far more valuable to use something that one or more junior highs had created themselves.) It is easy to go off the deep end in rhapsodizing about the "glories of nature," and we need to be careful to help junior highs to see that God is far more than a Being who thrills us with the magnificent mountain peaks and gorgeous sunsets he has created. But an occasional project of this sort, in which junior highs themselves can participate in taking the pictures and finding appropriate Scripture passages to accompany them, can help to make the worship effective and meaningful.

The hymns for July and August are again from the *Hymnal for Youth*, Westminster Press, 1951.

1. God Shed His Grace on Thee

CALL TO WORSHIP:

Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain.

(Rev. Sabine Baring-Gould, 1865)

HYMN: "O beautiful for spacious skies"

SCRIPTURE: II Kings 5:1-3, 9-14

TALK: "The Best Country"

It is easy to boast that our country is "the best" or "the strongest" in the world. We like to brag about our own state, our own city, and our own school. In school we find it a common practice to praise to the skies our own football or basketball team, while speaking with great scorn or pity of the teams of every other school. This tendency to boast is evidenced even in young children who brag to their friends, "My father can lick your father!"

The story we have read in Second Kings tells us of a man in Old Testament times who had this same problem with pride. When Naaman, an important officer in the Syrian army, came to the prophet Elisha hoping to be cured of leprosy, he found several surprises waiting for him. First of all, Elisha did not have the proper respect for the commander-in-chief of so important an army. Next, he did not even bother to receive his distinguished guest, but sent a servant to speak to him. Worst of all, the servant told Naaman to bathe seven times in the river Jordan.

This was adding insult to injury. Were there not two perfectly good rivers in Syria? Why bother with the muddy Jordan when there were far better rivers at home? Naaman referred fondly to the rivers Abana and Pharpar at home in Syria. As a matter of fact, Abana and Pharpar could not by any stretch of the imagination be called important rivers, and it is doubtful if anyone today has ever even heard of them. It is difficult to find any map that even lists them. Yet to Naaman, because they were Syrian rivers, they were better than anything Israel had to offer.

Naaman needed to learn the lesson that all of us need to learn—God has no favored countries, or nations, or peoples, or even rivers. God sheds his rain on the just and on the unjust. He has shed his grace richly on America. Let us look with friendliness and understanding toward all other peoples of the world: not in pride, imagining we may be bigger, better, or stronger than others; but in humility and in prayer, asking God in his grace to use our country to bring freedom and justice and life and hope to all men everywhere.

PRAYER

2. Crown Thy Good with Brotherhood

CALL TO WORSHIP: I John 5:2-4

HYMN: "Thy kingdom come, O Lord"

TALK: "Jaw-Bone Run"

In the mountains of West Virginia, there is a little brook with the picturesque name of Jaw-Bone Run. It flows into the Buckhannon River, which eventually flows into the Tygart's Valley River. This river unites with the West Fork River to form the Monongahela. In the center of the city of Pittsburgh, at the "Golden Triangle," the Monongahela and the Allegheny join to become the "beautiful Ohio," which winds its way until it flows into the father of waters, the mighty Mississippi. When the Mississippi flows into the Gulf of Mexico, the little trickle of water known as Jaw-Bone Run has become a part of the oceans of the world.

Just as an unknown little brook belongs to the great system of oceans on our planet, so each one of us belongs to the great human family. Paul expressed this thought when he wrote to the church in Rome: "so we, though many, are one body in Christ, and individually members one of another" (Romans 12:5).

The man who prayed:

"Lord, bless me and my wife,
My son John and his wife,
Us four and no more,"

had never learned that he belonged to the great human family. The couple with no children who prayed:

"Lord, bless us two,
And that will do,"

did not understand what it means for us to be our brother's keeper. And the old bachelor who prayed:

"Lord, bless only me,
That's as far as I can see,"

had apparently never understood the foundation of our Christian faith—that God is our Father, and all men are brothers.

SCRIPTURE: I John 2:9, 10; 4:20, 21.

POEM: (Read the first two stanzas of "O brother man, fold to thy heart thy brother.")

3. God Mend Thine Every Flaw

CALL TO WORSHIP: Psalm 25:4-7

HYMN: "O beautiful for spacious skies"

TALK: "Flaws in People and in Countries"

"God mend thine every flaw," we sing in the second stanza of the hymn "America the Beautiful." Most of us aren't too anxious to admit that there are any flaws in our lives. Some countries do not wish to admit that they or their leaders ever make mistakes. Speaking in criticism of the government can, in some countries, bring imprisonment or even death. It is hard for an individual or for our nation to say humbly, "I made a mistake. I was wrong."

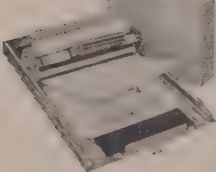
First Speaker: Paul, the first great Christian missionary, knew how many flaws there were in his life. "For I do not do the good I want," he wrote, "but the evil I do not want is what I do." But realizing his mistakes and imperfections did not leave Paul discouraged. "For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong." Knowing that he is weak and prone to make mistakes, he relies upon the power of God who can make him strong.

Second Speaker: Rev. John Leonard Wilson, the Bishop of Singapore, was imprisoned during World War II and suffered many hours of beatings and tortures. After his first beating he said, "I was almost afraid to pray for courage" for fear his prayer would be answered by sending him more opportunities to need courage! But he did pray for courage, and with God's help, he survived his sufferings. When he looked at the faces of the men sent to torture him, he trained himself to think of them not as the hard and cruel men they had become, but as the little children they once were before they had been taught false ideals. Thinking of them in this light, he could not hate them.

Third Speaker: The father of Antony Ashley Cooper was the sixth Earl of Shaftesbury. Antony's mother was the daughter of the fourth Duke of Marlborough. A boy born in England in the nineteenth century into such a home would ordinarily be considered a fortunate member of the privileged class. But for Antony, who was sent away to school when he was seven years old, childhood was not a happy time of life. His parents were busy and "important" people; his father was a member of the House of Lords, and neither father nor mother had much interest or concern about Antony.

It may have been the unhappiness of his own childhood that made Antony sensitive to the suffering of thousands upon thousands of English children. When he inherited his father's title and became Lord Shaftesbury, it was he more than any other person who brought child labor laws into being in England. To him there was a tragic flaw in the life of a country

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where it was a commonly-accepted practice for children as young as four and five years of age to be working as chimney sweeps and in coal mines and factories for twelve or fourteen hours a day. He became a friend of the weak and badly-treated folk wherever he found them, and it was said that even the thieves of London loved him.

Fourth Speaker: A familiar story from the Gospel of Mark reminds us of a young man who had one very important flaw in his character—selfishness. Jesus, looking at the young man, loved him and saw in him great possibilities as a follower. If he had accepted Jesus' invitation to "come, follow me," he might have become another Matthew, Mark, Peter, or Paul. But he turned away, and in that act turned down a place in history. (Read Matthew 19: 16-22.)

PRAYER

4. Confirm Thy Soul in Self-Control

OPENING THOUGHTS: "Though one should in battle conquer a thousand men a thousand times, he who conquers himself has the more glorious victory." (Buddha, fifth century B.C.)

PRAYER:

O God, our refuge and our fortress, bless us in all that we do and say this day. Set a seal upon our lips that what we say may be well pleasing to thee. Help us to worship thee joyfully and to serve thee faithfully all the days of our lives. Amen.

HYMN: "Great Master, touch us"

(The tune *Conisborough*, to which these words are set in the *Hymnal for Youth*, may not be a familiar tune, and it may be difficult for some groups to sing. The more familiar tunes, *Field* or *Morecambe*, might be used instead.)

TALK: "Can You Control Your Tongue?"

How could an unknown person who lived perhaps 2500 years ago say anything important and interesting enough for an eighth-grader of 1961 to listen to? In the Book of Proverbs (chapter 16, verse 32) we read:

"He who is slow to anger is better than the mighty,
and he who rules his spirit than he who takes a city."

Certainly there are a good many of us who are eighth-graders, and adults as well, who need to learn to "rule our spirits": to develop self-control.

History books are crowded with the names of kings and rulers and lords and knights and generals who knew how to conquer a city. Perhaps less well known, and certainly much less written about in history books, are the men and women who learned how to rule their own spirits.

The world today is not looking for men and women who know how to seize power and rule over others. The world has need of people who know how to control power—who, first of all, can control themselves and thus are worthy to exercise control over others.

Man has in his hands so much power that now one airplane can carry as much destructive force as all the explosives used on both sides in World War II! Our greatest need, therefore, is not to discover more power, but to learn how to control the power we now possess.

One of the first ways in which most of us need to learn self-control is in the governing of our tongues. A small child may scream or throw a temper tantrum to get what he wants. Some of us never outgrow this method of getting attention or of striving to get what we want. But most of us learn as we grow older that there are better ways of trying to achieve our desires.

Many of us speak unkindly of others, never stopping to realize how much harm our critical and damaging remarks can do. The wise person learns to control his tongue and to keep from saying things that are destructive to the welfare of others. The unknown writers of the Psalms asked God's help in guarding and guiding their speech. The God of the Hebrew people is our God too; he will hear and answer our prayers for help in learning to control our tongues and to rule our spirits.

LITANY:

Leader: He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city. (Proverbs 16:32)

Group: Set a guard over my mouth, O Lord, keep watch over the door of my lips! (Psalm 141:3)

Leader: The tongue is a little member and boasts of great things. How great a forest is set ablaze by a small fire! (James 3:5)

Response

Leader: A fool gives full vent to his anger but a wise man quietly holds it back. (Proverbs 29:11)

Response

Leader: Teach me to do thy will, for thou art my God! Let thy good spirit lead me on a level path! (Psalm 143:10)

Group: (Response, as above, followed by:) Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock and my redeemer. (Psalm 19:14)

5. Till All Success Be Nobleness

CALL TO WORSHIP: Proverbs 3:1-4, King James Version

HYMN: "Once to every man and nation"

TALK: "More than Success"

Everyone wants to be a "success" in life. No one—at least hardly anyone—sets out in life hoping to be a failure. Our parents want us to succeed. They want us to get good marks, to have a good education, to prepare for a good job, to earn a good salary, to be a success. Most of us want these same things that our parents want for us.

Yet in the lives of many people, we discover that there are some things more important than success. Bobby Jones was a great American golfer, and the only player ever to win the four most important championships in one year: the U. S. Amateur and Open, and the British Amateur and Open. One day in an important match he accidentally moved his ball in the rough. No one noticed the slight movement of the ball, but he insisted on calling it a stroke. He could easily have ignored it, and not one person who was there would ever have been the wiser. But to him, his own honesty and integrity were more important than the possible loss of the game.¹

George Washington Carver changed the lives of many people in agricultural areas in the South by introducing many new uses for the lowly peanut. He succeeded in making over 300 different commercial products from the peanut! At one time the whole peanut crop was threatened by a plant disease. After careful study and experimentation Dr. Carver discovered a cure for the disease. Grateful planters whose crops were saved sent Dr. Carver a generous check and promised to send him further contributions. Dr. Carver returned the check with thanks and a note explaining that since God had not charged anything for making the peanut in the first place, Dr. Carver did not feel it right to be paid for discovering the cure for the disease.

Jesus himself was the supreme example of One who cared nothing at all for success. The great goal of life, in his opinion, was to discover how to be of service to others, not to find or to gain advantages for himself.

SCRIPTURE: Mark 10:42-45

HYMN: "O Master, let me walk with thee"

PRAYER:

May the strength of God pilot us.
May the power of God preserve us.
May the wisdom of God instruct us.
May the hand of God protect us.
May the way of God direct us.
May the shield of God defend us.

¹From the *Reader's Digest*, April, 1960, "The Most Unforgettable Character I've Met."



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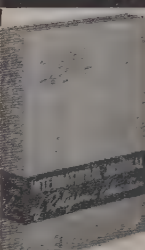
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May the host of God guard us
Against the snares of the Evil One,
And the temptations of the world.

May Christ be with us,
Christ before us,
Christ in us,
Christ over us,
May thy salvation, O Lord, be always ours,
This day and forevermore. Amen.
(St. Patrick's Prayer, A.D. 439)

August Resources

THEME FOR AUGUST:

God's Creatures

To the Leader

The Bible is a tremendously interesting book. Besides being an "infallible rule of faith and practice" and a lamp to our feet and a light to our paths, it is a limitless source of interesting stories and incidents. The bases for the worship services this month are four of God's creatures mentioned in the Bible: two animals and two insects. (No biblical reference is here given for the mouse, but mice are in the Bible all right! See Leviticus 11:29.)

It has seemed appropriate during one of the summer months, when most of us are spending more time outdoors in God's world, to use some of God's creatures that we may be seeing as the theme for these worship services. Although planned for the Sundays in August, they may, of course, be used on any Sunday.

Junior highs often show lack of interest in biblical subjects which frequently seem

to them rather far removed from their present existence and experience. Perhaps these services, based on creatures well known to any junior high (if born and bred on city streets one might have a little trouble locating a grasshopper!), will encourage some junior highs to explore the Bible further, discovering more of its creatures: lizards, lions, jackals, foxes, snakes, and a myriad of others. Mere interesting facts and information are not considered of nearly as much importance, of course, as the real study of the Bible for its guidance on how to live. But *through* the study of some of the incidental portions of the Bible, we may help junior highs become more familiar with the great book and discover more of its relevance for their lives.

Incidentally, the idea of using a bee as the basis for one of these services came from reading the book, *Close-Up of a Honeybee*² recently written by the Rev. Virgil E. Foster, the editor of this magazine. It made me wonder when and where bees might be mentioned in the Bible.

1. The Mouse

CALL TO WORSHIP:

I sing the goodness of the Lord
That filled the earth with food;
He formed the creatures with His word,
And then pronounced them good.

Lord, how thy wonders are displayed

Where'er I turn my eye,
If I survey the ground I tread,
Or gaze upon the sky!

God's hand is my perpetual guard,
He guides me with His eye;
Why then should I forget the Lord
Whose love is ever nigh?

(Isaac Watts)

HYMN: "The spacious firmament on high"

SCRIPTURE: Psalm 8

TALK: "The Mouse Is a Miracle"

"And a mouse is miracle enough to stagger sextillions of infidels." (Walt Whitman)

A sextillion is a number too big for us to imagine: it has twenty-one zeros in it! Therefore, "sextillions of infidels" would be a good many unbelievers! The perfection of God's creation of one mouse, says Walt Whitman, is enough to confound one thousand quintillions of unbelievers: and a quintillion is a thousand quadrillions, and a quadrillion is a thousand trillions, and a trillion is a thousand billions, and so on and on. . .

²*Close-Up of a Honeybee*, Virgil E. Foster, William R. Scott, Inc., New York.

Not one of this unnumbered host of people can satisfactorily explain the miracle of a mouse! The bright eyes, the twitching whiskers, the dainty ears, the tiny feet, the thread-like tail: the myriad of parts which combine to make this one small rodent are a marvel of God's creation. No mere man has ever contrived a system by which he could invent a mouse! To be sure, the mouse is one of the most destructive pests known to mankind. But undesirable though they be, mice serve as an example of the wonder of God's creation.

Thoughtful Christians never lose their sense of awe and reverence for the magnificence and marvelous complexity of the things God has made—the limitless skill of the human hand, far more versatile than any machine ever invented; the perfection of dew drops, gleaming like cut gems, or giving a jeweled border to a leaf or a spider web; the river of silver of the Milky Way and the galaxies upon galaxies of stars that spangle the sky at night. (Read Job 9:8-10, using the pronoun "He" instead of "Who.")

PRAYER:

Blessed art thou, O Lord, who hast nourished us in our youth, who givest food to all flesh. Fill our hearts with joy and gladness, that we, having enough of all things, do every good work in the name of Jesus Christ, our Lord, through whom to thee be glory, honor, might, majesty, and dominion, forever and ever. Amen. (Clementine Liturgy)

2. The Colt

CALL TO WORSHIP: Matthew 23:11, 12

HYMN: "O Master, let me walk with thee"

SCRIPTURE: Luke 19:29-35

TALK: "When the King Rode In"

The familiar story we read every Palm Sunday reminds us of a well-loved picture of Jesus: riding on a small donkey as he enters the city of Jerusalem, while the children sing "Hosanna" and the people wave branches of palm trees and spread them in the way.

The King of kings and Lord of lords, so far as we know, never rode any steed more pretentious than this common little beast of burden. An "ordinary king" would probably not have been content to ride anything less than a prancing white steed. But Jesus never rode a horse or a camel, or rode in a carriage or a chariot, so far as the Scriptures tell us. The only animal he rode was a donkey—first, a baby in his mother's arms on the way from Bethlehem to Egypt, and later on the day of his triumphal entry into Jerusalem.

The donkey is a hard-working animal in Palestine today, even as in Jesus' time. On the roads of the Holy Land, one can meet a donkey so loaded with brushwood or bundles that nothing can be seen of the little animal but the head and feet.

The donkey has been used as more than a beast of burden, however. Light, speedy animals were often used for riding, and particularly a white donkey, bedecked with a tasseled bridle and a silver-ornamented saddle, was much prized by the wealthy.

And so it was this kind of animal on which Jesus rode: not one of the well-turned-out white donkeys of the wealthy, but a borrowed colt "on which no one has ever yet sat." (A cowboy reading these verses, and noting that Jesus rode a colt that had never been ridden before, commented, "He must have had wonderful hands!")

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A new kind of King had come into the world: not towering in military strength and physical prowess like King Saul, not mighty in battle and praised by the people for his victories like David, not renowned for wealth and wisdom like Solomon. His entry into Jerusalem was accompanied by no fanfare of trumpets or waving of battle flags. Palm branches, the symbol of peace, were waved in the air, rather than glistening swords or spears. The happy songs of children, not the hoarse shouts of soldiers, were his greeting.

And he rode, not a magnificent, prancing war horse, but a humble little donkey, symbol of quietness and peace.

HYMN: "Not alone for mighty empire"

PRAYER:

Father, give us eyes to see and ears to hear thy message to us. Keep us from being blinded by the pomp and splendor of the world. Help us to see beyond the noise and clamor of our daily living to the quiet, peaceable way of life which Jesus showed by his every act and deed. Show us how to live among the members of our family and our friends, as one who brings peace and harmony to all with whom we work and play. Set before us our part in the unfinished work of the world, and give us the strength and will to do it. Amen.

3. Grasshoppers

CALL TO WORSHIP: Psalm 118: 1, 14, 6, 29, in this order.

Write out for easy reading.

HYMN: "Dare to be brave, dare to be true"

SCRIPTURE: Numbers 13: 1, 2, 25-28, 33

TALK: "Not Like Grasshoppers"

"... and we seemed to ourselves like grasshoppers, and so we seemed to them." (Numbers 13:33)

A basketball team decides, "We can never win this game. The other team is like giants, and we are like grasshoppers." A girl says, "I should like to stand up for what I believe is right, but all the rest of the crowd think differently. My opinion would be only as a grasshopper among giants." A boy says, "I knew we were destroying property when we broke those windows. But what could I alone say? I would be like a grasshopper among giants."

The team, the boy, the girl—all have given up without even trying. They have decided, even before the issue is joined, that they cannot win, they will have no influence, their voice will not be heard, their opinion will be disregarded.

This is the same decision reached by ten of the spies sent by Moses to the land of Canaan. They agreed that it was indeed a desirable country "flowing with milk and honey," and they brought back samples of the grapes and fruits of the land, but they feared the inhabitants of the region. "We felt like grasshoppers when we saw them," they said, "and we know they thought we looked like insects!"

It is no doubt true that the Canaanites may have been of more than average stature and strength, but the ten fearful spies had forgotten one important thing which two of the spies, Caleb and Joshua, remembered. "The land, which we passed through to spy it out, is an exceedingly good land. If the Lord delights in us, he will bring us into this land and give it to us... do not fear the people of the land... the Lord is with us..." These were the words of the "minority report."

We can do well to remember these words of Caleb and Joshua. Let us not be afraid to speak the words of hope, when others may be ready to give up in despair. Let us not hesitate to speak for the "hard right against the easy wrong." Let us not fear to take an unpopular stand when we feel persuaded in our inner consciences that it is the right position to take. We need not be afraid if we can say with Caleb and Joshua, "The Lord is with us." When we are sincerely trying to do God's will in any given situation, when we are earnestly trying to do what we feel he would have us do—then we need not fear any adversaries, for the same Lord who promised Moses and Caleb and Joshua, "I will be with thee," will be with us also.

PRAYER

4. The Bee

CALL TO WORSHIP: (same as last week)

HYMN: "Our God, our help in ages past"

TALK: "When Troubles Swarm Like Bees"

Which is your favorite psalm? the twenty-third? It is a beautiful psalm, and one of the very best known parts of the entire Bible. But we are cheating ourselves if we do not read often from the Book of Psalms and discover other great passages of scripture. Of the one hundred and eighteenth psalm Martin Luther wrote:

"This is my psalm, my chosen psalm. I love them all; I love all Holy Scripture, which is my consolation and my life. But this psalm is nearest my heart, and I have a familiar right to call it mine. It has saved me from many a pressing danger,

from which nor emperor, nor kings, nor sages, nor saints could have saved me. It is my friend; dearer to me than all the honors and power of earth."

An interesting picture is presented in the twelfth and thirteenth verses of this psalm: "They [my enemies] surrounded me like bees, they blazed like a fire of thorns... I was pushed hard, so that I was falling, but the Lord helped me."

It is not hard to imagine what it is to be surrounded "like bees." Whoever wrote this psalm in the dim ages past was very familiar with the habits of bees. He had either had an uncomfortable experience with a swarm of bees around him, or he had seen some other unfortunate creature pursued by a multitude of the buzzing insects. A bee is a most persistent individual, and once his attention is fixed upon you, there is little chance of escape.

We do not know the circumstances in which the psalmist found himself which caused him to write these verses. But we do know that he had suffered greatly, that he had been very distressed. It was God who saved him out of his troubles, and from whatever persistent enemies were tormenting him like a swarm of bees. Indeed, God had spared him from death itself: "The Lord has chastened me sorely, but he has not given me over to death" (verse 18).

These words, written almost three thousand years ago, remind us of the sufficiency of God to help in any affliction. Four hundred years ago Martin Luther found these same words the greatest source of comfort and help in the entire Bible. They can be a help to each one of us also.

SCRIPTURE: Psalm 118:1-14, 24, 28, 29

PRAYER

Young People's Departments

by Clarice M. BOWMAN*

THEME FOR JULY—AUGUST:

"Our Eyes Are Upon Thee" (II Chronicles 20:12)

For the Worship Committee

You and your youth fellowship will probably be climbing a hill somewhere for a vesper hour or perhaps for an early morning service. As you stand there, the fresh winds in your hair, and widening horizons before your eyes, *stretch!* Pray eagerly, strongly, that God will keep you ever reaching and growing. Let his clean winds of forgiving love seek out all the dark, moldy places of unworthy thoughts of what you might do, and all the hurt, guilty remembrances of what you have done. Let your whole being be filled anew with beauty, goodness, gladness. Sing forth your thoughts, in words of

Scripture (such as Isaiah 55; Psalms 19, 138, 139, 148, 150; Matthew 5, 6, 7; Romans 12; Ephesians 6:1-20; James 1), or in hymns of praise or of purpose. Or let your thoughts find your own fresh, new expression, and write or sing that others too may be helped to worship.

Worship means letting our response rise to meet the brooding creativity of the Spirit that would make us anew, remolding wherever the pattern is not true to his greater dream.

His perfect plan I may not grasp,
Yet I can trust the Love Infinite,
And with my feeble fingers clasp

The hand that leads me into light.
My soul upon his errands goes;

The end I know not—but God knows.¹

How much God can do for us and through us when we do make response, and make it wholeheartedly, gladly, though humbly and awesomely!

Two themes are suggested for your

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¹Author and source not located.

midsummer worship planning: what God does for us, as we find new "revelations" in his created world and as we take to him our inner need; and what God might do through us, as we stretch our thoughts in compassion and concern, intercessory prayer and dedication.

Preparing to look up ("our eyes are upon thee"), that God may do for and through us, let us reread Isaiah 6:1-8, imagining how this young man may have brought to his worship-time in the Temple his concerns for his nation as well as for himself. Then, let us see how he was lifted to a higher vision (verses 1-3); but for such a Presence, how deep was his unworthiness, how sore his need (verse 5).

Have we, in our personal and group "mountain-top experiences" this summer, "seen the Lord, the King"? Have we, at times, had the "burning coal" touch us with its cleansing fire?

Have we, or might we be willing to have heard the Lord saying, in the inmost silence of our own secret dreams, "Whom shall I send, and who will go for us?"

To help us prepare to make answer, these aids are offered.

Calls to Worship

Eternal Ruler of the ceaseless round
Of circling planets singing on their way,
Guide of the nations from the night profound

Into the glory of the perfect day,
Rule in our hearts that we may ever be
Guided and strengthened and upheld by thee.

JOHN CHADWICK

* * * *

Leader: Let us reverently, as a fellowship in Christ, enter his holy presence. God is in his holy habitation.

Group: How amiable are thy tabernacles,
O Lord of hosts.

* * * *

O come, O Holy Spirit, come!

Come as holy fire and burn in us,
Come as holy wind and cleanse us,
Come as holy light and lead us,
Come as holy truth and teach us.

Come as holy forgiveness and free us,
Come as holy love and enfold us,
Come as holy power and enable us,
Come as holy life and dwell in us.

Convict us,
Convert us,
Consecrate us, until we are wholly Thine
For Thy using, through Jesus Christ our Lord. Amen.²

* * * *

Direct us, O Lord, in all our doings,
with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen. (Gregorian Sacramentary, A.D. 590)

* * * *

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever

hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen. (Book of Common Prayer)

* * * *

Since it is of thy mercy, O gracious Father, that another day is added to our lives; we here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life; in which resolution do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen. (Edmund Gibson, 1705)

* * * *

Direct, control, suggest, this day,
All I design, or do, or say;
That all my powers, with all their might,
In Thy sole glory may unite.

Thomas Ken, 1709

(companion stanza to our Doxology)

* * * *

Broad is the carpet God has spread, and beautiful are the colors he has given.
O God, whatever road I take joins the highway that leads to thee.¹

* * * *

SCRIPTURE PASSAGES: Psalm 55:1, 2; Psalm 24: 1, 2; Psalm 98:1; Psalm 104:1-4; Psalm 30:4; Psalm 95:1, 2; Psalm 105:1.

* * * *

May the peace of still waters, of mighty mountains, of green valleys;

May the love of a little child, of a mother, of a good shepherd, of God the Father:

Guide us and keep us safely in the homeward way. Amen.

Editor's Note: Several references are made below to the book *All Through the Year*, by Grace McGavran.³ This book is worth buying for your shelf of resource and reference books, if your library does not yet have it. You will also be interested in seeing Miss Bowman's new book, *Resources for Worship*, by Clarice M. Bowman, published by the Association Press, New York 7, N. Y., at \$4.95.

1. Beholding Glory

POEM: "The Wild Geese Fly" in *All Through the Year*,³ page 103.

THE CREATOR COMPANION

Read Psalm 19:1.

The last three summers I have worked as a forest fire lookout, sitting up above the Continental Divide. From there I have observed many beautiful sunrises and sunsets and felt the full force of lightning storms. Sitting up there alone, I could not help being aware of the greatness of God's world. Under such conditions it is easy to think of God as just a master craftsman. The God of nature becomes a God of power and majesty.

"Didn't you get lonesome up there?" Until one learns that God is not only a creator but a companion anxious to join him in his work and leisure, he cannot enjoy being alone. The beautiful views make it only worse. But when he asks Jesus to join him, the lookout becomes a place of quiet but happy fellowship. Then one can really see the sunsets. This companionship is the only way to get the

most out of life in everything we do alone or with people.

Father, for the privilege of witnessing creation with thee, I give thanks. Amen.⁴

* * * *

THE SECRET OF CHANGE

On a long steep beach the breakers roll.
Timeless, flipping small rocks at the sky.
Working for thousands of years at their goal,

Till rooted in foam, the cliff towers high.
The great white glacier rumbles with mirth
When it picks up granite and lays down sand.

Here lies the secret to change the earth:
Time, and the inch, and the Grace of God.
Grant when we fail, and seem
Too weak to live our dream,
Faith that we share with Thee
Part of eternity,
God of the timeless sea.

(Read Psalm 40:5.)⁵

2. God's World

THIS WORLD—OURS

Whether there are additional worlds where other human races dwell, nobody can say for sure at this time; but we know certainly that we live in a world created by a great and loving Father who made it beautiful enough to be the home of his children—children made in his image and loved by him with "a love as high as heaven, as wide as the universe, and as lasting as eternity."

And it was our Father's pleasure to place man—a thinking reasonable creature, with a soul capable of loving and worshipping the Creator, and the endowment of being able to live in harmony with the works of creation, and affection and neighborliness with other men—in dominion over all created things. If man would order his life in accord with God's law, wars would cease, men would live as brothers, and there would be peace and good will which Christ came to bring to earth. His kingdom can come in the world only if we individually incorporate into our lives the principles which Christ taught and followed when he lived among men on earth.

It is we his creatures who have failed, not God. Seasons never fail; droughts may threaten, but rain finally comes, and beauty is renewed on every hand. God's world, as he planned it, is the home of man in preparation for the perfect home of eternity—that home beyond the stars, a home of such magnificence that Paul writing to the Corinthians said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9, KJV).

VERA IDOL⁶

A STAR

Pause reverently
When you see a star!
Let not its message fall
Unheard,
Unheeded.
Stars are so often left unheeded.

There is such eloquence
In stars.
God knows their worth,
For on that night of holy birth
He lit a path from heaven to earth
With one white star.

³*All Through the Year*, by Grace McGavran, published by Bethany Press, St. Louis 66, Mo. \$2.50

⁴John L. Johnson — Montana, in *Power*, July 12, 1948, p. 14. Used by permission of National Conference of Methodist Youth.

⁵Richard Morgan — Ohio, in *Power*, May 11, 1949, p. 44. Cf. note 4.

⁶Vera Idol, *Paths of Shining Light*, pp. 109-111, passim. Copyright 1956, Abingdon Press. Used by permission.

²From an ancient prayer; adapted by Dr. Charles F. Whiston. In *Fellowship*, September 1, 1960, p. 26. Used by permission of Fellowship of Reconciliation.

Pause reverently
When you see a star!

HELGA SKOGBERGH⁷

THE DESERT

The desert proclaims God, because it is there, and for the most part man is not. Each cactus plant, each mesa, each lapheap of a mountain is a public notice, reading, "This is Mine. I made it. I was God before there were any valleys, any deserts, any planets, any stars. I was God while My earth rotated its lifeless face to the sun. I was God when only one-celled creatures invisibly lived on My earth. I was God when the great reptiles rooted in the swamps and flapped their clumsy wings through fetid air. I am God. I shall be God, though you poison the air with cobalt and destroy every living thing on this globe. I was, I am, I am to be. I am that I am." . . .

It is no accident that solitary men, drifting in a boat far out at sea and seemingly alone in its immensity, have been ravished by the certainty of God's presence. It is no accident that the first sure knowledge of God was given to a race of desert wanderers, caught between a blazing sun and fiery sand.

God would be a diminished God if we had to believe that His whole creation were our garden patch. He is so vast a God that His master plan includes paragraphs for snakes and scorpions and cactus plants, as well as cows, horses, tomatoes, and men. . . .

To us is revealed what we need to know; the rest is in God's mind and His

secret hands.

CHAD WALSH⁸

3. The Dark and Light Alike to Thee

JEREMIAH'S STRUGGLE

(Bible references are from Jeremiah 20, Moffatt Translation.)

"Eternal One, thou didst persuade me, and I let myself be persuaded!

Thou wast too strong for me; I had to yield."

Isn't it like that? We are persuaded often, but never do we yield as we yield to God. He is too strong for us; his love makes us give in to Him.

"Now all day I am a laughing-stock; men all deride me."

Many a Christian must go through this very same thing. Is not this the real test of our faith?

"If I say, 'I will not speak in his name any more,' then I feel within me as it were a fire that burns my very being."

He who has come to know God, how can he help but speak in His name? He who tries to put God away finds he is putting away life itself.

"Ah, but I have the Eternal on my side."

Jeremiah must have been overjoyed that he could make this statement. And so are we Christians. What a wonderful thing it is to say that we have God on our side. With Him we can stand against all odds no matter how great. And if other men ridicule us, we need not be

afraid, for they cannot touch our hearts, they cannot make us yield as God has.

O God, help our faith to be as great as that of the prophet Jeremiah. Amen.⁹

GIVE THEM TO GOD

God needs the lonely places in your heart, God needs the desolate, the unshared hours Of loss and pain and friends' misunderstanding,

The weary hours when all your strength is spent,

And all your wisdom is not wise enough.

Give them to him, the hurt forsaken hours. He will receive them lovingly, and give What you at last are ready to receive, The fullness of his comfort and his grace, The encompassing presence of his love.

God needs the hours you know your need of him,

The lonely places only he can fill.

JANE MERCHANT¹⁰

4. Renewal!

NEW LIFE FOR YOU

Is there a burden beating you down? Hiding the sun? Stealing the song from your heart? Are you worn out, discouraged, ready to quit? . . .

Then Jesus Christ has a word for you. . . .

At nightfall he, like all of us, was tempted by discouragement and despair, fear and resentment. What did he do? He dismissed the crowd, sent the disciples

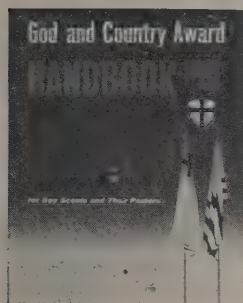
⁹Wesley Jensby — Nebraska, in *Power*, March 21, 1950, p. 84. Cf. note 4.

¹⁰In *The Greatest of These*, by Jane Merchant. Copyright, Abingdon Press. Used by permission.

⁷In *The Church School*, January 1955, p. 32. Copyright, The Methodist Publishing House. Used by permission.

⁸In *Behold the Glory*, by Chad Walsh, pp. 52-53. Copyright 1955, 1956, Harper & Brothers. Used by permission.

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away to the other side of the lake, and went up into a mountain to pray. On some shoulder of a rugged, brown hill he watched the sun slip from sight into a sea of gold as the pastel shades of evening softly tinted the sky. He watched as at first one and then later more and more stars appeared until soon the heavens were an upturned basket of jewels. Walking along, his face uplifted, he seemed to be a lonely figure etched against the night sky. But he was not alone. . . .

To remember such a night in our Master's life is to see our own souls in a mirror. It is to hear him say: "What I have found . . . you too can find. You can be made ready for life again." . . .

In God's company we too can see ourselves, our daily tasks, and our troubles in the light of eternity. Through prayer we look beyond the distractions, disappointments, and hurts of the moment to the redeeming horizons of faith in the ultimate triumph of love, truth, and justice; faith that God understands and honors our right intentions even when we stumble and fail; faith that our weakness brings his strength and our blunders open the door to his wisdom.

What man, flying over an ocean at night, does not marvel at the skill which holds the plane on course through the trackless sky? As the motors thunder their deep-throated song, the clouds seem far below, the stars are your companions, and an infinity of night sky stretches far above. Your destination, two thousand or more miles away, is a tiny speck in that vastness beneath you. Early the next morning, the nose of the plane begins to tip down through the billowing clouds and the foam-whipped layers of fog, and there before you is your destination. All night long the pilot held the plane on course because of a man just behind him who now and again "shot the stars."

In prayer we "shoot the stars." We gain the long view which helps us hold our tiny, fragile crafts on course through life's shadowed nights and buffeting winds. In the morning we are once more ready for life.

EVERETT W. PALMER¹¹

* * * *

¹¹In *You Can Have a New Life*, by Everett W. Palmer, pp. 50-53. Copyright 1959, Abingdon Press. Used by permission.

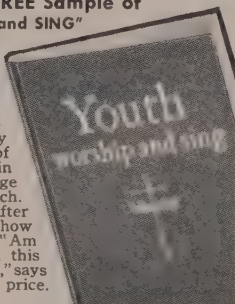


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Thou madest light for our comfort and broughtest forth darkness out of thy treasures to overshadow the earth, that the living creatures of it might take their rest. Fire and hail, snow and vapor, wind and storm, fulfill thy word and manifest thy glory. Suffer not the sons of men to be silent, but let the noblest work of thy creation pay thee the noblest sacrifice of praise. Amen. (John Wesley)

5. Jesus Said, "Lazarus, Come Forth!"

How often we may have read the spine-tingling, breathtaking story of Jesus standing before the tomb of Lazarus. Vibrant, dynamic Life . . . confronting death and decay. Life speaks the word, "Come forth!" God's ever-near, brooding creative power moves silently but surely and breathes newer life, calls forth all that was slumbering or hungering for life.

Have there been . . . are there now . . . times in our own lives when we were about to allow the forces of death and decay to take over, to pull us to defeat or to attitudes or deeds on levels lower than the Life Abundant would hold? Perhaps this summer, as we have glimpsed further meanings in God's call and sensed his power in greater ways upon our lives, we have purposed to strive anew. Or perhaps we are still at the crossroads of inner struggle—

TWO FACED BY NATURE

Man can face two ways—

The same man—

Toward war, toward peace,

Toward darkness, toward light.

His possible power

Can destroy or build.

The key to the use of his power

Is in which way he looks.

When he sets his face,

He lines up his life,

He disciplines his body and soul.

And he moves ahead.

The measure of his world of tomorrow

Is inside himself.¹²

DIRECTED MEDITATION:

Let us spend these few minutes in contemplating our need for assurance of our selfhood as a holy trust from God—not to be disregarded in a self-willed martyrdom, but to be dedicated in God-led love. In the quest for becoming selves, we acknowledge our need for divine forgiveness and for the miracle of calmed fears to be continually reenacted within us.

Let us think of ways we tend to fill our lives with insignificant things, leaving but little room for the love-energy that is from God and that makes for Christlike relations with others—

Our willingness to be full of eating and sleeping and to be empty of Life;

Our willingness to be full of platitudes, and empty of Truth;

Our willingness to be full of acquaintances, and empty of Friends;

Our willingness to be full of knowledge about God, and empty of knowledge of God.

But in our consciousness of our own insufficiency, our acknowledgment of our need of relation with One Higher, is God's opportunity.

CALLED, CHOSEN

From that moment in which God re-

vealed to Abraham the unique and thrilling destiny that attended him, the old patriarch was unable to live like an ordinary person. He had been called and chosen. That simple fact altered every decision he might have made from that day forward.

Charles Leber . . . tells the story of an old black man he met in Africa who seemed to be doing a strange thing. Now and again in the course of his day's work the aged one would stop, lay his hands solemnly on the top of his head, move his lips as though in prayer, and, this completed, he would proceed with his task.

"He has been a Christian for some years now," the missionary explains, "and he carries in his memory a very vivid impression which attended his baptism. It means that from that moment on he must live an entirely new and different type of life. Now, when he finds himself confronted with some new responsibility, temptation, or bewilderment, he stops, lays his right hand on his head at the spot where the baptismal water was placed, and says to himself, 'You are a baptized person.' That seems to steady him and to open up for him the sources of power. And it is amazing how the dear old saint has grown as a person and as a Christian."

ROY L. SMITH¹³

6. Stand by the Ways, and Look. . .

Read Jeremiah 6:16-17.

QUEST FOR GOD

Now has the pride of Man, like his infant moon,

Ascended to the skies;

Rocketed heavenward by violent thrust,

In spinning arc it flies

Beyond the crust of Earth, by night and

blazing moon,

And the boast of Man that he will follow soon!

Once, in some remember'd time,

The boundless fields of space,

The pathways of the planets, the mountains of the moons,

Were proclaimed God's dwelling place.

His voice was heard upon the wind;

By His hand the stars were sown

And the pillar'd clouds uprising, in azure

halls of Heaven,

Held His high throne!

But now the pride of Man, like his infant moon,

Has mounted to the stars.

Claiming all heav'n above as Man's domain,

He seeks no God of love, but follows blood-red Mars,

The prophet of his doom.

The only hope for Man that he will find God soon

High in the heavens, arched pole to pole,

And in his own Christ-like soul!

KATHRYN J. ALLEN¹⁴

* * * *

For this is the nation which Thou hast chosen,

And these are the people, to whom Thou findest no equal.

In Thee do we trust, for lo! Thy law is with us,

And we know that we shall not fall so long as we keep Thy statutes. (II Baruch—O. T. Apocrypha)

¹²In *Stewardship*, by Roy L. Smith. Copyright, Abingdon Press. Used by permission.

¹⁴In *North Carolina Education*, December 1960, p. 20. Used by permission.

CLEAN HANDS

It was the custom among the ancient Hebrews when they stood to pray to extend their hands upward, palms opened to heaven, to present their petitions.

In this Scripture [Isaiah 1:15] the prophet alludes to the posture and warns the nation that God will not listen when they pray because, as he looks down upon them at their prayers, the first thing he sees is their bloody hands.

We sing "God Bless America" with something like hilarious abandon, utterly indifferent to, or unconscious of, those sins of the nation that make the blessings of God almost impossible.

How clean are the hands we upraise to God when they have only recently marked a ballot in favor of the liquor interests?

How clean are the hands of a nation that spends millions of dollars a year for dog racing, prize fights, and burlesque shows, but neglects churches, community chests, and orphanages?

How clean are the hands of a nation that squanders money on luxuries but ignores the starving and suffering who have been left bleeding and half dead in the wake of war?

How clean are the hands of a nation that fattens on its war industries but seeks to retreat from its world responsibilities?

How clean are the hands of that nation which reckons its foreign policy entirely on the basis of its trade balances and economic power, with never a thought of the world's great hungers?

It sometimes happens that our hands speak much louder than our voices, and God cannot hear the prayers we intone because of the raucous cries of our industrial struggles.¹³

PEACE IS A SEED

Peace is an idea—give it your thoughts. For if youth today do not give their thoughts completely to peace, will there be any peaceful thinking in this world?

Peace is a seed—plant it in your hearts. For if youth today do not plant the seed of peace in their lives, will there be any mature peace plants tomorrow?

Peace is a cause—give it your life! For if youth today do not give themselves completely to the cause of peace, will there be any persons through which the cause of peace will breathe?

Peace is a word—give it your tongue! For if youth today do not speak the word of peace, will there be talk of peace in days to come?

Hitler had to capture the youth of his country in order to battle for the "superior race." Russia and the United States and other countries today are fighting for the minds and allegiances of youth. Christ needs the young people of the world to fight for the cause of peace!¹⁴

A PRAYER FOR PEACE

"... We pray for world peace, which is born out of integrity, righteousness, and love. We pray for freedom, knowing that freedom exists nowhere until it exists everywhere. We pray for the leaders of the nations of the world, and especially for the leaders of the United States of America. We ask not for a church-controlled country, but for a nation directed by God-dedicated men and women. Place courage in their hands and purity in their hearts." (Finley Eversole, in *Power*, June 1955.)

7. Like Mustard Seed, or Leaven

POEM: "Long years ago, along the country lanes," in *All Through the Year*,³ page 17.

* * * *

An elderly woman had known more than the average amount of trouble. Her husband had died after a lingering illness. Their savings were gone. She lived in a wheel chair. Her only support was her old-age pension and what little she could earn with a bit of art work.

Yet, by ways no one could ever understand, she managed to save a tenth from her tiny income. From week to week she would send a small gift to some missionary working in Africa, Mexico, Cuba, Korea, or South America. In the course of twenty years she established contacts clear around the world.

"It has been the greatest experience of my life," she said to a friend. "In fact, it has been my life. When I pick up a paper and read of something happening in Havana, Manila, Buenos Aires, or Seoul, I say to myself, 'I have an interest in that city. I have holdings there.'"

Sometimes the neighbors pass and see her gazing out the window and find it difficult to understand how she can smile so much of the time. "She is such a great sufferer," they sometimes say; "yet she seems to have so much to live for, and she knows so many interesting things about so many interesting places." They do not know about the way she has gone adventuring for others with her tiny gifts that have become so transforming and creative. As the Old Testament says, her "line has gone out through all the earth" (Psalm 19:4, KJV).¹⁵

POEM: "O God, our Father, who art great and good," in *All Through the Year*,³ page 100.

PROPAGANDA

Thistledown before the wind,
What can it do but go?
But thistledown, when winds are spent,
Will seed the earth and grow.

JOHN W. SHACKFORD¹⁶

A CHRISTIAN

A Christian must go where the night is darkest
And be the light.
He must go where wrong is strongest
And be right.
He must go where men are cowards
And be courageous.
He must go where men are slaves,
And be free.
A Christian must go where all men doubt
And have faith.
He must go where men hate
And be loving.
He must go where men are victims
And be victorious.
He must go where men are Christless
And be Christian.¹

8. Go—I Am with You!

THY KINGDOM COME

Read Matthew 28:19-20.

"Lord, thy Kingdom come!"

"Yes, my child, and it must come through you."

"But Lord, there are the preachers . . . and the missionaries."

"Yes, my child, but there are never enough."

"Lord, thy Kingdom come!"

"Yes, young man, Africa is waiting, calling, pleading."

"But Lord, I had planned other . . ."

"And India, too."

"Lord, thy Kingdom come!"

"Yes, young woman, and Brazil is just beginning."

"But Lord, my family, I had planned other . . ."

"And Japan, too."

"Lord, thy Kingdom come!"

"Yes, young person, and in its coming you must GO!"

"But Lord, I must have a vision, a call."

"Your call is the need seen, the opportunity realized."

"Lord, thy kingdom come!"

"Then you must let MY will be done."

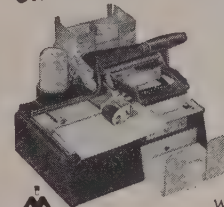
"Yes, Lord!"

"Lo, I am with you always . . . !"¹⁷

¹⁷Eddie Farley — Kentucky, in *Power*, March 31, 1953, p. 95. Cf. note 4.

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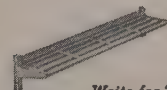
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¹³Phil Lawson — Ohio, in *Power*, April 25, 1953, p. 27. Cf. note 4.

¹⁶In *The Christian Century*, November 30, 1960. Used by permission.



BOOKS OFF THE PRESS

In the Unity of the Faith

Foreword by Edwin T. Dahlberg. Philadelphia, Christian Education Press, 1960. 187 pp. \$3.00.

The publication of this volume is a remarkable achievement in that it had the cooperation of leaders in twenty-seven different communions who contributed the sermons and meditations included. Dr. Edwin T. Dahlberg, recently retired president of the National Council of Churches, expresses the over-all motif quite well in the foreword: "The unity spoken of here is something more than unity for its own sake. It is not superficial 'togetherness'; it is unity with a passionate and powerful sense of mission."

The churches represented include most of the leading denominations in this country, ranging all the way from such divergent groups as Eastern Orthodox, Seventh Day Adventist, and Friends to Presbyterian, Lutheran, and Episcopal. Surely a sense of unity of spirit can be the foundation for greater unity in other areas.

STILES LESSLY

Teaching the New Testament

By Edna M. Baxter. Philadelphia, Christian Education Press, 1960. 309 pp. \$4.95.

Ninety-three pages of this book are given to a summary of the Christian message as exhibited in the several New Testament books. The remaining pages are devoted to suggestions about how this material may be taught to students at various age levels. Recognizing that, in general, "The New Testament is adult material," the author recounts teaching aids calculated to bring it to children and young people "by gradual stages" but always with the aim of awakening in them "a desire to read and appreciate."

Among these aids are dramatizations (with examples of scripts written in church school classes), impersonations ("I am Aquila"), and imagined news stories ("Herod Has Big Blowout at Tiberias"). Among substantive materials are information about Jewish observance of holidays mentioned in the Bible, and lectures by Alexander Purdy on the real significance of the Christmas and Easter narratives.

These ways of teaching the New Testa-

ment were not simply developed in classrooms at Hartford Seminary but have been tested in the author's "Saturday School of Religion" and other classes. The programs are designed to help the young think themselves back into the time of Jesus. One would like to see development of programs involving the necessity for making gospel decisions in contemporary situations.

J. CARTER SWAIM

The English Bible

By F. F. Bruce. New York, Oxford University Press, 1961. 234 pp. \$3.75.

Although the publishers of *The New English Bible: New Testament* arranged the appearance of this history of translations to coincide with the publication of their newest version, the author had not seen the version when he wrote, and the concluding chapter, devoted to it, contains little of substance.

The author's facility at historical narration is superior to his critical sense. The sections dealing with the ages from Bede and Caedmon to the revisions of the last century are much better than the last quarter of the book. Although there is nothing new, the story of the early centuries is well told.

The author uses the happy device of tracing the development through the centuries by reference to the way particular passages have been translated. The Lord's Prayer, the parable of the Good Samaritan, and the opening verses of the Letter to Hebrews are treated in this fashion.

Since the author is a professor at the University of Manchester, he naturally knows more about British church life than American. Unfortunately, his information regarding Bible translation on our side of the Atlantic seems to have been largely gathered from those not within the mainstream of cooperative Christianity.

J. CARTER SWAIM

Let Us Break Bread Together

By Fred D. Gealy. Nashville, Abingdon Press, 1960. 137 pp. \$2.50.

This little volume deserves wide circulation and will richly reward a reverent study. It contains seventy-two brief devotional talks, with prayers, prepared for delivery at communion services at Perkins School of Theology, Southern Methodist

University. The author was the much beloved professor of New Testament and church music who recently retired after twenty years of unusual service on that faculty. The talks were recorded on tape without the speaker's knowledge and were later reproduced with his permission and published in his honor on the occasion of his retirement. Each talk is here related to one of the Sundays of the Church Year or to a special day in the calendar.

Here is never a wasted word or shallow sentiment. There is food for thought wherever one opens the book—such thought as, in its outreach, has length, breadth, depth, and height.

This book is highly recommended not only for theological students for whom the talks were prepared, but also for the many discerning men and women who are earnestly seeking an intelligent and devout practice of their religion and who are seeking holy communion in their partaking of the sacrament of the Lord's Supper.

PHILIP S. WATTERS

Christian Attitudes Toward War and Peace

By Roland H. Bainton. Nashville, Abingdon Press, 1960. 299 pp. \$4.75.

This historical survey of the three attitudes toward war that have been espoused by the Christian Church ranges in time from antiquity to the space age. Dr. Bainton traces the three points of view—pacifism, the theory of the just war, and belief in the crusade—through the various periods and countries in which they have found root. He examines their influence and effect objectively, quoting saints, soldiers, and statesmen, the religious and the irreligious.

Building on the documentation in the earlier portion of the book, he attempts in the two final chapters to make an evaluation and to propose an attitude that he feels is relevant for today. Not all readers will agree with his conclusions or be persuaded by his arguments, but few will question the lucidity, reasonableness, and sense of history that characterize his presentation. This is a vastly readable text that can furnish the background every Christian needs to rethink his own attitudes toward war and peace.

MAE H. ASHWORTH

Our Community

Edited by Dorothy and Curtis Mial. New York, New York University Press, 1960. 269 pp. \$5.00.

As urbanism increasingly becomes a way of life in our society, with the accompanying rejection of the American myth of the "rugged individual," we shall see more and more pages devoted to community problem-solving on an organized basis. Analogous to the development of unions when organized capitalism inhibited individual work solutions, the students of society are exploring the possibility of organized problem-solving at the community level.

Dorothy and Curtis Mial's volume stands in this stream of concern. It is, in fact,

work book for community problem-solving. Assuming that increased participation in community affairs and knowledge about one's community are the essential factors in organized problem-solving, the book is a program manual for the organization and utilization of community study information. Meetings are outlined in a series of steps directed at learning more about one's own community, appropriating methods of successful problem-solving in other communities, and evaluating one's own community to discover problem areas and resources.

These basic areas are supplemented with papers on community study or aspects of it, sketches of group dynamics for leaders, methods for the use of statistics, and lists of available materials to use. The authors report successful uses of the manual in several cities in the West and Midwest.

The purpose of the volume, like that of any guide, is not only to outline a self-study process; it is also intended to promote an idea. For these authors it represents an attempt to recover "organic community." In the midst of the complexity of the metropolis, with its political and economic structures and mobility of population, such a philosophy of community is both naive and unrealistic. For the small community or suburb this is perhaps possible. But for the direction which our society is now taking down the road to urbanism and the "megapolis," time will be better spent in teaching us to be more effective political animals.

CHARLES ESTUS

Atlas of the Classical World

Edited by A. A. M. Van der Heyden and H. H. Scullard. New York, Thomas Nelson & Sons, 1959. 221 pp. \$15.00.

We are living in a new time, different from anything in the past. Nevertheless, certain parts of our past were so significant as to set the form of much of our modern life. This is true of the classical world. A vivid memory of Greece and Rome may freshen our sense of the new, at the same time suggesting the permanent aspects of all man's work.

The *Atlas of the Classical World* is an enjoyable book designed to do both these things. Its maps show not only the geographical settings for Greek and Roman history but also its religious, economic, military, literary, artistic, and political aspects. The abundant illustrations and photographs portray the life and occupations of ordinary men of that time. The

text discusses, in a style both readable and reliable, the history and the culture of Greece and Rome.

By map, illustration, and text this *Atlas* presents the early origins of the Greeks, their rapid climb to political and cultural heights, their political failure, and the later spread of Hellenistic culture throughout the Mediterranean area; the rise of the Roman Empire, its crisis and failure, the birth of a World Empire from the ashes of the Republic, and its eventual decline in the West; and finally a survey of the heritage of classical culture: the Greek and Latin literature, classical art and architecture, and the legacy of Roman law.

The *Atlas* is not intended for scholars who have this information readily available in greater detail. It is a companion to the earlier *Atlas of the Early Christian World*. Together these two books can give the reader a lively sense of the sig-

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Twenty discussion topics center around two main themes: "The Bible and the Church" and "Our Life and Our World." There's plenty of grand new plans for fun, new material for the devotional life, and a thoughtful play about the attitudes of American and Puerto Rican youth toward each other. Since this kit is addressed primarily to the advisors of junior highs, it is suggested that several copies be purchased, one for the church library, one for each advisor or advising couple, and one or two for planning committees. This avoids tedious retyping. \$3.00

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nificance of the two great roots of Western civilization: the Christian Church and the culture of Greece and Rome. Every church library should have both, and every church leader could study them with profit.

WESLEY M. STEVENS

Worship Programs for Juniors

By Alice A. Bays and Elizabeth J. Oakberg. Nashville, Abingdon Press, 1960. 206 pp. \$3.00.

The thirty-eight worship services in this book present hymns, poems, Scripture passages, and prayers well selected as expressions of ideals for juniors, and stories of persons who have expressed the ideals in their living. The use of a story in each service is based on the experience of the authors that "worship is enhanced

when juniors learn of a leader who is working with God or of an important event in which God's will is done."

A brief introduction gives good inspirational and practical help to leaders, including instructions for directing choral reading and addresses for sources of audiovisual aids in worship.

The inexperienced leader can follow any service precisely as it is printed. The more experienced leader will profit from studying the pattern of each service, to learn how to help juniors or other teachers plan original services. The services are arranged with ideological and emotional flow, from a confident call to worship to a personal response to the presence of God. Comparing this thoughtful planning with a service in which the leader begins looking up songs after the congregation has assembled will be illuminating.

The professional leader will use this

book as a valuable source of worship materials and references. It is unfortunate that a 1960 book contains the old address of the *International Journal of Religious Education*, but the correct address is immediately available to readers of this review.

ETHEL TILLEY

Stories of Yesterday and Today for Juniors

By Alice Geer Kelsey. Nashville, Abingdon Press, 1961. 127 pp. \$2.00.

Here is a new collection selected from Mrs. Kelsey's previously published stories and arranged in an interesting space-time pattern. Part I contains five stories of the present time in the space world U.S.A. Part II contains eight stories of the present time in other lands. In Part III are nine stories that range from the first century A.D. to 1946. This terminal date is in the remote past for a junior! The space of these stories extends from Antioch in Syria, across Germany of the Middle Ages, to New England, upper New York State, the Shenandoah Valley, Arizona, and on to Tibet.

Two Filipino folk tales, a Persian folk tale, and a German one lead us out of the space-time in which we live, and eight stories on "The Bible in Today's World" illustrate the timeless values of the Bible everywhere.

Active boys and girls will listen to Mrs. Kelsey's stories or enjoy reading them, for in these stories things happen. Though each story is short enough for use in a worship service, it is not a mere anecdote. It tells of events that start new ways of living or new appreciations, often new awareness of the happiness of belonging to the human family. And today's juniors, whose interest in fact more than in fiction is frequently evident, will be glad to find at the ends of stories the sources from which Mrs. Kelsey has drawn the material that she presents in the selective, pointed style of fiction.

ETHEL TILLEY

Book Notes: Prayers and Meditations

My Heart an Altar

By Margaret Hoyt and Eleanor Hoyt Dabney. Richmond, John Knox Press, 1959. 189 pp. \$3.50. An anthology of Scripture, stories, poems, prayers, and hymns for personal devotions, family worship, or group meetings. The user will not find "programs" as such, but materials that he may combine as he chooses in planning for worship.

The Pastor's Prayerbook

By Robert N. Rodenmayer. New York, Oxford University Press, 1960. 319 pp. \$5.00. A compact but comprehensive volume of original prayers for all occasions. The prayers are short and cover a wide variety of subjects, including various aspects of Christian education, as well as

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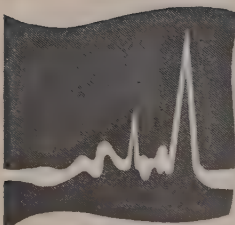
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KARL BARTH. With his characteristic ability for penetrating thought, Barth scrutinizes Anselm's celebrated proof of the existence of God and sets it within the context of the eleventh-century thinker's own theological scheme. Properly understood, says Barth, Anselm's proof is a model of good theology, "which at every step I have found instructive and edifying." \$3.00

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ROBERT B. MCNEILL. With sharp and pungent phrases, McNeill calls the church to respond to a prophetic ministry. Examining the prophet's vocation, the author considers his call and character, conflict with cult and culture, and contests with the priests. McNeill says that prophet and priest must be united in every churchman. \$2.50

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Let Us Pray

Prepared by the Committee on Public Worship and Aids to Devotion of the General Assembly of the Church of Scotland. Oxford University Press, 1959. 96 pp. This book was prepared to provide prayers for use in the home, in schools, and in various fellowships, so that lay leaders might conduct short services appropriately.

The Student at Prayer

Edited by H. D. Bollinger. Nashville, The Upper Room, 1960. 96 pp. Single copy, 75¢; \$7.50 per dozen. Name silver stamped, 50¢ extra per book. This collection of prayers written by students and persons in student work around the world deals with the complex aspects of college and university life. Accompanying each prayer are a verse of Scripture and a brief quotation from an outstanding author. There is also a foreword by the editor on the meaning of prayer.

Home Altar Treasures

Edited by Daniel Nystrom. Rock Island, Ill., Augustana Book Concern, 1960. 397 pp. \$3.00. A book of devotionals for every day of the year, chosen from material that appeared over an eighteen-year period in *The Home Altar* while Dr. Nystrom was editor.

Profiles of the Passion

By Paul H. A. Noren. Rock Island, Ill., Augustana Press, 1961. 76 pp. \$1.50. Dr. Noren takes a new look at the men who were involved in the events of the Crucifixion. He outlines their characters and brings to focus the eternal truths revealed as the men came into contact with the Christ.

He Was Driven into the Wilderness

By Worth Marion Tippy. New York, William Sloane Associates, 1960. 43 pp. \$2.00. A poetic interpretation of the life and work of Christ as the son of man and as the Son of God, centering especially on the Temptations.

The New Life

By Theodore Parker Ferris. Greenwich, Seabury Press, 1960. 130 pp. \$2.50. Dr. Ferris, rector of the famous Trinity Church in Boston, is concerned that modern man go beyond a life in pursuit of happiness to a life in the power of the incarnate Christ. He shows that the New Life is vitally related to the world of today.

What Language Shall I Borrow?

By William D. Streng. Minneapolis, Augsburg Publishing House, 1961. 191 pp. \$3.00. In these thirty brief Lenten meditations the author emphasizes that the cross of Christ is the central event in history. He proposes that men borrow for their lives the "language of God"—humility, love, eternity, self-condemnation, redemptive blood, and worship.

We Call This Friday Good

By Howard G. Hageman. Philadelphia,

Muhlenberg Press, 1961. 83 pp. \$1.50. A series of meditations on the seven last words of Christ, this volume emphasizes not only the sinfulness of man but also the glory of God that was made manifest on Good Friday.

"Caring" in a World of Violence

(Continued from page 15)

rect access to their feelings and are more inclined to conceal them. Nevertheless, the teacher can create an atmosphere conducive to examining the range of emotions that might be involved in the responses of biblical characters or present-day individuals undergoing similar experiences. Basically, his effort is to help his students recognize their own and others' potentialities for caring.

It is not easy to provide young people with an understanding of what goes on behind the facade of not caring about themselves or others that is erected by those who live by violence or whose existence is only for "kicks." The teacher who attempts such teaching has a difficult task, but if he succeeds only to the extent of helping his students to a greater awareness of their own and others' emotions, he will have accomplished something important.

Actions speak louder than words

Whether the average church school teacher, with relatively limited contacts with his students, can help them to go beyond awareness and understanding to active caring is a moot question. The teacher's own caring, his love and acceptance of others, may reach the student and become meaningful to him. To have felt loved is an essential prerequisite to the development of the ability to love. Unfortunately those who are most in need of affection are often those least lovable. While the Christian faith carries with it assurance of love even for these, there is little doubt that the ability to convey such assurance seldom comes readily or easily to the teacher.

If a student has a warm feeling for his teacher, he becomes open to the teacher's influence. Consciously or unconsciously, he may try to shape his behavior in ways resembling the teacher's actions. Young people today sorely need close contacts with adults who demonstrate in their daily living that they respect and care about other human beings. From this point of view, what the teacher does at work and at home may contribute as importantly to his influence on his students as what he says or does at

church school.

There is some evidence that the ability to care for others can be taught more directly than we have implied. There is more than a modicum of truth in the notion that one learns to care by going through the motions of caring. But there is also a danger that caring or giving, unless it can be done with a conscious regard for both the motives of the giver and the feelings of the recipient, may be little more than an empty gesture. This danger seems accentuated in modern living, since many "helping" activities once carried on by individuals have been professionalized. An important aim of the professional, whether social worker, nurse, or minister, is to nurture the self-respect of those receiving help. But an inevitable concomitant is the depersonalization of the help. The notion of *mutual* caring deserves restoration. The church school teacher may need to help his students to seek activities in which they can give, not just for the satisfaction they derive from giving, but because they appreciate and wish to share in the human qualities of those to whom they give.

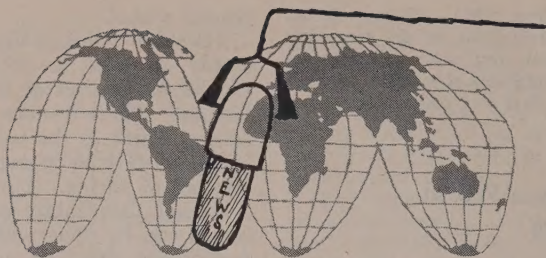
Clearly the church school teacher's task today is not easy. Strong forces tend to counteract his influence. His great strength, however, lies primarily in his willingness to seek understanding—understanding of himself and, through that, understanding of others. Understanding and appreciation, warmly and sufficiently nurtured, can lead to caring, the kind of concern inherent in true Christian faith.

The Joy of the Lord

(Continued from page 22)

church (2:2), in the courage and sacrifice others had shown on his behalf (2:28f), in the faithful witness of those whom he loved (4:1).

After viewing the United States' exhibit at the Brussels World's Fair, Adlai Stevenson said: "It tells what we are doing in many fields with candor and courage, and says eloquently, I think, that joy of life is a better goal for men than economic and military power." "The pursuit of happiness" is elusive and self-defeating. He who tries to be holy in order to be happy will be neither. Joy of life is a better goal than economic might or military power—but "joy of life" is elusive and may lead to self-concern. Better by far is the joy of the Lord which takes us out of ourselves and sets our mind on what is true and honorable and just and pure and lovely and gracious. To think about these things is to "rejoice in the Lord always."



WHAT'S HAPPENING

"Davey and Goliath," New TV Program for Children

NEW YORK, N. Y.—A new religious television program for children was released this spring by the National Council of Churches. *Davey and Goliath* is a series of twenty-six fifteen-minute shows designed to help children seven to nine years old discover what God is like. Experience already indicates, however, that it has wide appeal both above and below the target ages.

The series is being produced through the television ministry of the United Lutheran Church in America, in cooperation with the Division of Christian Education of the National Council of Churches. Basic principles of Christian education have guided the development of these shows. Though the religious message of each show is clearly stated, there is no attempt to preach to children or to "teach a lesson" in any classroom sense. Building on the child's natural interest in a boy like Davey, and on the universal need to have greater understanding of God, the teaching purpose is achieved through dramatic stories of a boy in his everyday experiences with his family, his

friends, and his dog Goliath. The theological truth that each program communicates is well integrated in the plot and in the natural and childlike conversations.

The entertainment value of the programs is heightened by the use of an unusual three-dimensional animation technique, photographed in color. Edward L. Stanley, Director of Public Affairs, NBC, has said, "*Davey and Goliath* films are enchanting. They are the first, indeed, the only religious films for young people that come anywhere near their objective. . . ."

Television stations across the country have been quick to pick up this series, and it is now listed in many local newspapers. Councils of churches will know when and where the program will be on the air in a particular area. *Davey and Goliath* is distributed by the Broadcasting and Film Commission of the National Council of Churches, and information on scheduling the program in any area can be obtained through that office, at 475 Riverside Drive, New York 27, N. Y.

Workshop to Be Held on Curriculum Evaluation

NEW YORK, N. Y.—A Workshop on Curriculum Evaluation will be held August 7-18, 1961 at Cornell University, Ithaca, New York. It is sponsored by the Commission on General Christian Education and the Bureau of Research and Survey of the National Council of Churches, in cooperation with the department of United Religious Work at the University. After orientation sessions groups will consider ways of securing and using evaluation data from teachers, how to survey the constituency, the relation of objectives to evaluation, the construction and use of tests, the use of other techniques, and other subjects.

The Workshop is planned primarily for persons related to Christian education curriculum at the national level, although other persons with special qualifications will be admitted. For further information write Miss HELEN SPAULDING, Bureau of Research and Survey, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

Resignation of Charles Dold

NEW YORK, N. Y.—MR. CHARLES C. DOLD has resigned from the staff of the Division of Christian Education, National

Council of Churches, to become Comptroller of California Lutheran College. In this position he will be in close touch with three sponsoring Lutheran church bodies, in a newly established institution with significant possibilities for pioneering development.

Mr. Dold has served since 1956 as Assistant to the Executive Secretary of the Division of Christian Education, with responsibility for business and administration. He has brought to the Division an unusual combination of skills, a deep interest in program concerns, competent business management, and a warm and friendly personality.

Death of John Midworth

NEW YORK, N. Y.—THE REV. JOHN MIDWORTH, former head of the Protestant Episcopal Church program of Group Life Laboratories, died of a heart attack on March 20, 1961. Mr. Midworth was at the time of his death the rector of the St. Francis Episcopal Church in San Francisco, California. He was a pioneer in using "group dynamics" in the service of the gospel. He served on the staff of the Protestant Church Leadership Laboratory at Green Lake, Wisconsin, in 1957, 1958, and 1960. At the 1957 Annual Meeting of the Division of Christian Education, National Council of Churches, he and his Episcopal colleagues had charge of the "community role play" in the Administration and Leadership Associated Section. He was one of the most experienced and skillful trainers in Protestantism, and he will be deeply missed.

"Indiana Plan" Explained Through Slides

NEW YORK, N. Y.—An article on "The Indiana Plan for Adult Education," by Kay Thomson, which appeared in the April 1961 issue of the *International Journal*, has brought inquiries about the Plan and requests for reprinting the article. Information has come to the editors about a set of 30 slides designed to teach the Indiana Plan at the local church level. The slides cover the "Educational Conditions," the "Three Phases of I. P.," "Later Stage of Development," and "Problems and Needs in Adult Religious Education." There are also six slides on the six-step planning process.

This set of slides may be obtained for \$10 from the Indiana University Bookstore, Box 46, Bloomington, Indiana.

1961 Directory of Accredited Camps

The American Camping Association has published a listing by states of over 2900 children's camps which have been accredited or are awaiting accreditation by the Association. It is a useful reference for persons who are likely to be consulted by parents about available camps. It may be obtained for \$1.00 plus 9¢ postage from the American Camping Association, Martinsville, Indiana.

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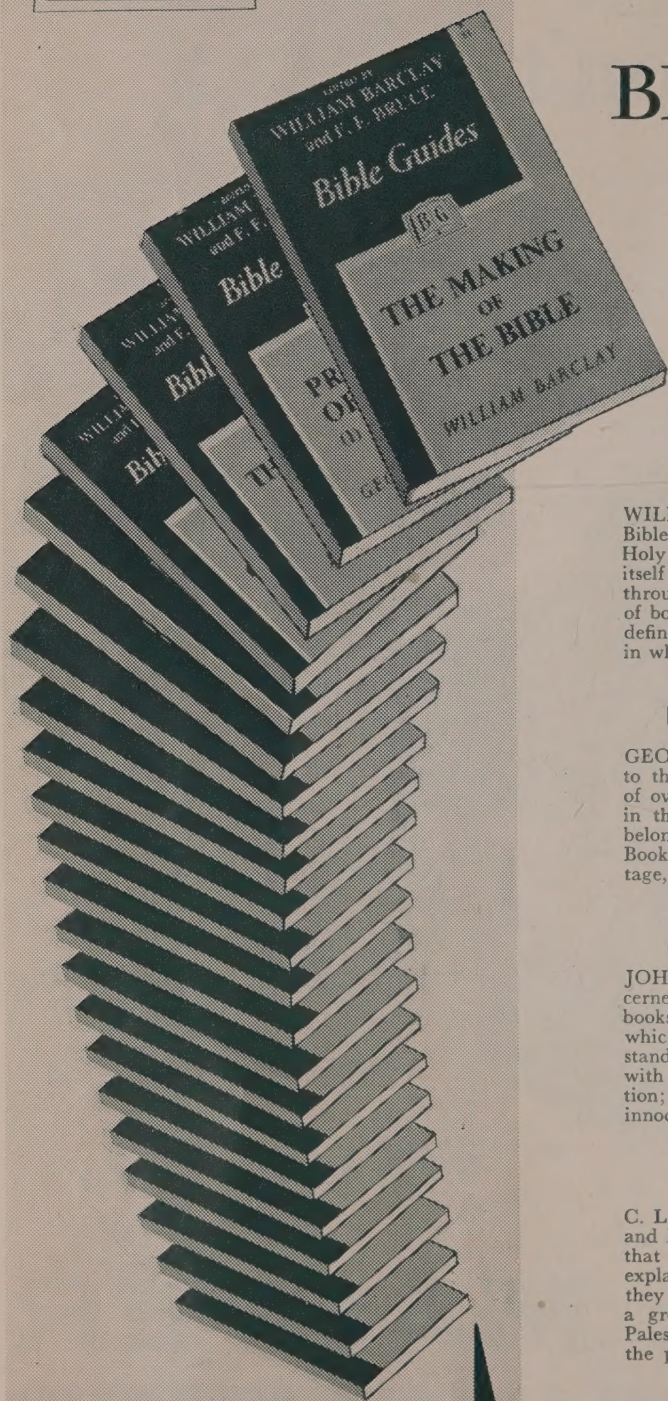
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